



WORKS IN PROGRESS

"Our life is more than our work / And our work is more than our jobs." Charles King

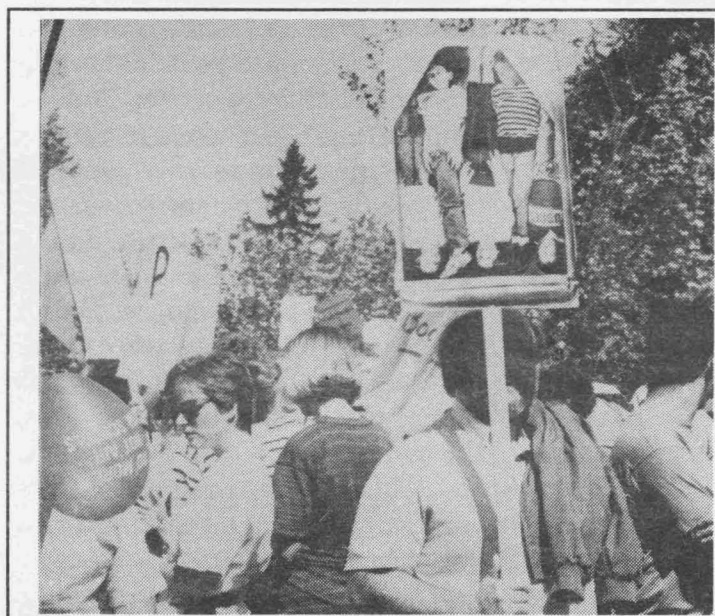
Kevin Head

I don't want to do this. My heart and body says no, my union and the majority of my colleagues say yes. So today along with my district, we struck against the legislature for better funding of education. I say we because it has to be we. Our district in its only way of showing support has closed the schools and not tried to fill our jobs with subs and other walk in people.

I teach at a high school that is by definition hard to describe. Puget Sound High School is a school for at-risk teenagers. At-risk is hard to define. It's not important here, but I'll just say we have hurting kids like any other school in the state and we try to cater to those hurts.

School was eerie yesterday. I had half my student body, check out early and they left with a vengeance towards us. The ones who were there kept playing out these little crises. Jacob was a mean kid who came to us in September, and who now is attentive and working sporadically

Thoughts of a Striking Teacher : Underfunded Schools Hurt Kids



The question that accompanies this sign is: How can kids grow in classrooms like this?

Other signs bore the phrases: On Strike for Better Education, Class Size Counts; Speak Up for Kids 1-800-562-6000; Our Kids Are Worth It; and It is a Rainy Day.

Photo by Kendra Jennings

vice community. Some kids will be hurt by our striking, yet most kids, even the toughest, will survive.

We had a staff meeting after school. We all listened to our principal and vice-principal talk of unity and that whatever we do is together. They left, and the 15 of us shared where we were on this strike. I expressed my fears about the lack of support the media and public were giving us. I was tense hearing others express anger over the legislature's position, loss over Olympia's decision not to strike and confusion about what it is we are supposed to do. One staff member

tember patterns of working out his conflicts. It is a pattern many of our students revert to during times of crisis or on returning from pro-

I expressed my fears about the lack of support the media and public were giving us. I was tense hearing others express anger over the legislature's position,

towards his diploma. He sat in his usual spot checking me out. When I said there are a few things I need to talk to you about, he burst out, "You're not crying like Ms. Bleedy...Man you really don't care

longed vacations. Can a strike even with tremendously justified reasons be worth hurting these kids more? Two girls came to me today and said they were being kicked out of their homes. Usually we can use the



about us, what.. you're probably going to go on vacation." He finished with a scowl that would shake any legislature out of their wits. Jacob was moving back to his Sep-

shelter project and get temporary housing for these kids, but not now. It's clear there aren't enough resources for our at-risk population through schools or the social ser-

is mad at a few of us for planning to meet with our seniors during the strike. The meeting was helpful as were the other two we had in the

Photos by Kendra Jennings

past. It is nice to have staff meetings where we have time to process all of our feelings instead of dealing with student and school issues. We finished off by getting our duties and tomorrow, we strike.

Today dawned, a grey fog overhead, with the Fort Lewis guns rattling at 6:00 AM. I slept in a whole half hour. I proceeded to read the paper which again talks about a no-win situation for Teachers and education. What a thrill to start a strike with so little support. My wife and neighbors support us, yet most see Teachers as another problem. They express the simple cliches that most all stand by..."Teachers work nine months a year...Teachers all they want is more money...Teachers are just hurting the kids". So little is understood about our issues. An unusual joy of this morning was to wake my kids up and see them off to school.

At 9:00 I dropped my \$105 check off to Antioch University for my two-credit class on Adolescent Literature. My 2 credits are a part of the 15 I need before September so my salary will not decrease next year. I then stopped in at the NTEA office and stood around waiting for any directions on what to do. Tomorrow's rally will have between 8,000 and 10,000 people there and we were making picket signs. It was awkward, knowing I'd rather be in the classroom. With many of my co-workers, we stapled and pounded thousands of signs, working while King 5 TV circulated asking questions and taking photo's.

By 10:15 I met up with my staff at Yelm Highway Safeway. We got door hangers and leaflets to hand out and divided up an area around Hicks Lake to patrol. We were to go to all the houses and fend off dogs to put these hangers on people's doors. An easy job if we stay away from the 70% of the public who don't support us. And away from irate moms and dads who have their young ones floating around.

At Hicks Lake we found no such negativity. The people I talked with were supportive of us. So who is this public the paper tells us about? One guy in his 60's working on his car in his overalls said, "You guys have guts, why doesn't Oly and Tumwater have the balls?" Other parents who read the literature decided to get involved when they saw that \$1,000,000 was being cut

(continued back page)

Freeman
On The
Labor
Center

Page 5

OPD's
Record
of
Abuse

Page 6

Interview
With
Michael
Job

Pages 8,9

Lesson
for the
Average
American

Page 10

Natural
Economy
For
B.C.

Page 11

Jette
And
Jacobs

Pages 12,13

Solution
To
Housing
Crisis

Page 14

Book &
Art
Festival
Review

Page 15

Letters



Point of Possible Clarification

Dear Matt:

The information regarding the ACT-UP/DC boycott of Jesse Helms supporters in your column "The Love Connection", in the April, 1991 WIP is in error. Upon reading your column, I immediately called Michael Petrelis, ACT-UP/DC boycott coordinator, to verify the expansion of the boycott to include RJR Nabisco. Since we [The Boycott Monthly] report on boycotts, this scoop would be very important to us. Michael informed me that it is merely a rumor that has grown out of the largeness of the boycott, and that ACT-UP/DC has not expanded its boycott to include RJR Nabisco.

Furthermore, RJR Nabisco could not have contributed \$750,000 to Jesse Helms' re-election campaign. By law, it may only contribute \$10,000 every six years to Jesse. In other words, it would take 450 years for RJR Nabisco to contribute that sum of money legally. Perhaps that figure had something to do with a contributor to the building of the Jesse Helms Center at Wingate College in North Carolina. Philip Morris is reported to have given between \$175,000 and \$200,000 to the project, which is apparently three times the donation of the second largest benefactor: \$70,000.

Sincerely,

Zach Lyons, Center for Economic Democracy and editor of The Boycott Monthly.

Note: In a follow-up phone conversation with Zach, I [Matt Love] told him the source of my story. The radio program: "This Way Out" identified ACT-UP San Francisco as the sponsor of the boycott. Zach informed me that ACT-UP chapters are highly autonomous, along the Earth First model. At press time, I've been unable to contact "This Way Up" or ACT-UP San Francisco for clarification, but Zach assures me, it is a rumor.

I am pleased to announce Zach will be covering boycotts (see page 9).

USA's Major Crime is Hubris

WIP participant, Matt Love, has been sending a copy of each issue to his friend in Pennsylvania. Here is his friend's reply:

You don't realize how lucky you are to be living in an area where there is a strong anti-interventionist/war movement, etc. It's all rednecks here. There could never be a take-over of the Pennsylvania state house like that in Washington state. It would be inconceivable.

I never felt so helpless and alone as I did during those two months (that seemed to last forever and threatened to last forever...there were times when I feared that we were actually going into a permanent state of warfare...I mean right after Baghdad falls, on to Tehran.

Then there was the eulogizing of all the troops that died. It was worse here because the only significant number of deaths came from this area, that Quartermaster Corps that was hit by a scud. Their base of operations is right across the street from where I went to high school. I always thought it was a National Guard armory because I never saw anybody go in and out of it in the

four years I went to school next door to it. Guess they only came out to play on weekends. Anyway, there was only one guy who survived with a whole skin. Listen to this: some of the guys in the barracks (or whatever) had gotten hold of a mouse to scare the female soldiers with. It got loose and this one guy sees it, and having a phobia about mice, runs out the door with everybody else laughing at him. A few seconds later the scud hits and he's the lone survivor. Talk about lucky! Anyway, this guy comes home to a hero's welcome, a parade through his small home-town, etc. Can you believe that? They made him into a hero! A guy who narrowly missed being killed by accident, because he wasn't just sitting there in the wrong place like the rest of them, because he was afraid of a mouse! Didn't heroes used to be guys who somehow risked their lives for others? Guys who rescued drowning kids, or babies from burning buildings, or soldiers who jumped on live grenades so that their buddies wouldn't die?

I never thought of having a panic

attack at the sight of a furry little rodent as being the stuff heroes were made of?

To sum everything up...the USA's major crime is hubris. We are smug and self-righteous and xenophobic. It amazed me to learn how many Americans, my fellow countrymen, are eager to kill off everyone else in the world who is not like them. We are the biggest threat to world peace not Iraq, not the Soviets, etc. Always were and always will be, taking the place of our estranged Big Daddy, the British Empire. We are the biggest Terrorist gang on the planet, we are Planetary Enemy Number One. Someday we may pay for it, horrifically and deservedly, despite our hi-tech weaponry and brain-washed, gung-ho militarist culture. There is no country on the face of this planet that so richly deserves to be bombed into smithereens than the USA. To once and for all receive its just desserts, to be hoisted on its own petard, to get a good dose of its own medicine. But it probably wouldn't teach the pampered, self-righteous American people a much needed lesson. The survivors would just want to get even.

And so the circle would continue to turn, vicious spin after another.

Greg Urupey, N. Huntingdon, PA

U.S. - Is It Empire or Republic?

I read the article "Symptoms of U.S. Nationalism" by Joel Montague, appearing in the April 1991 issue, with a mixture of pleasure and dismay. Obviously Montague's heart is in the right place, and his definition of patriotism is a worthy one. But his dissent was deeply flawed by a sentimental view of how empires are formed. Using Senator William Fulbright as support, he says "great nations are particularly susceptible to the notion that power is a sign of God's favor and that this confers upon them a special responsibility for other nations." He goes on to warn against an arrogance, a form of "bully-boy behavior," that victory in Iraq might induce.

This line of thought is confused. Nations become great precisely because they are bully boys. Critics of so-called "great nations" have been saying this for centuries.

In her book, *Adam, Eve, and the Serpent*, Elaine Pagels examines criticisms of the Roman government made by the early Christians. She quotes Minucius Felix: "Did not the Romans in their origin, when gathered together and fortified by crime, grow by the terror of their own ferocity?"

Indeed they did. The treatment of Carthage at the hands of the Ro-

man Republic is a good example. According to Isaac Asimov's popular history of the Republic, the third Punic War was provoked by the Romans, who wanted the resources Carthage held, despite the Romans' already considerable wealth. Their method was genocide, as indicated by the slogan used by the Roman Senator Marcus Porcius Cato: "In my opinion, Carthage must be destroyed." So it was. Asimov tells us that "Carthage was leveled to the ground and her territory was annexed ... " The Romans also demanded that no city was ever to stand on that site again. Asimov concludes: "the Carthaginians ... were gone forever." Note that this occurred in the heroic days of the Republic, before the "corruption" of Empire.

Senator Fulbright not only uses Rome, but Great Britain, in his grouping of great nations. This comparison is instructive, because the British Empire grew up in part from the culture imposed by the Romans. Tacitus, a defender of the Empire, talks about the attack on English Druid armies in his *Annals* of Imperial Rome. In confronting the forces led by the matriarch he calls Boudicca, Tacitus reveals that once again, the Roman strategy is extermination. "The calvary, with lances extended, demolished all serious resistance... the Romans did not spare even the women. Baggage animals too, transfixed with weapons, added to the heaps of the dead. It was a glorious victory."

Tacitus falls prey to the same delusion as Fulbright. He, too, thinks the Republic was nobler than the Empire; less corrupt, more fair. "Nothing was left of the fine old

Roman character," he mourns. "Political equality was a thing of the past." I wonder how Tacitus would have responded to demands for political equality from Carthage. It is also interesting to read what Tacitus finds worthy in the Empire. In the administration, he is comforted by the maintenance of a rigid status quo. "In the capital the situation was calm. The titles of officials remained the same." He was also pleased that the Roman military had regained its confidence. "At this time there was no longer any fighting -- except a war against the Germans, and that was designed less to extend the empire's frontiers, or achieve any lucrative purpose, than to avenge the disgrace of an army lost there (two decades before)." Tacitus was relieved that Rome had finally been cured of the German syndrome.

Domestically, Tacitus described a familiar landscape. "(The Emperor Augustus) seduced the army with bonuses, and his cheap food policy was successful bait for civilians. Opposition did not exist. Upper-class survivors found that slavish obedience was the way to succeed... besides, the new order was popular in the provinces."

The sad thing about the Roman Empire is that its method did not disappear with the defeat of the Romans. The English copied their style successfully, especially in the Hundred Years' War -- a prolonged struggle against France in the Thirteenth and Fourteenth centuries. Like Roman nobles, the English aristocracy profited handsomely from raids in Northern France. A lucrative career path developed around service in France, similar to career paths made for those who served the Empire in India in the Nineteenth and Twentieth centuries. Not

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Christianity: Revolutionary or Reactionary?

"Let us not love with words or tongue but with actions and in truth." (1 John 3:18)

"So then, as the body without the spirit is dead, also faith without action is dead." (James 2:26)

In the April issue of *Works in Progress*, Martin Bonde gave us an overview of the Fundamentalist interpretation of Christianity, including biblical prophecy. I'd like to add a few of my opinions to this dialogue. In so doing, it is not my intention to denigrate Martin's - or anybody's personal faith. Those who pretend to have a monopoly on theological truth fool nobody but themselves.

As we can see in Martin's article, the main concern of fundamentalism is personal salvation. Call upon the name of Jesus, confess with your mouth that Jesus is the Lord, and you will be saved. That's about all there is to it. Sounds pretty simple. Too simple! I see things a bit differently. As a Christian, I am called to serve as a witness for the Lord. "Accept and profess Christ"? Sure, but then go out into the world to help make it a better place: feed the hungry, shelter the homeless. Then go the extra mile and work for radical, systemic change. We need to cure the disease of corporate domination of our society, not fiddle around with the symptoms. "When I feed the poor, they call me a saint. When I ask why the poor have no food, they call me a communist."

Christ does not call upon us to withdraw from the world. Taoism, Shinto, and some other religions are contemplative: devotees retreat from the world, go to mountain temples to consult with monks and meditate. But Christianity is an active religion. Prayer and meditation are impor-

surprisingly, the English sentimentalized the Hundred Years' War in Shakespeare's plays. How eloquent our warriors were then! They still had that fine old character!

And, of course, the United States is a child of the British Empire -- the black sheep of the family, true, but the heritage is still there. The tribes present when the Pilgrims landed are Carthage revisited. General William T. Sherman is our Cato: "The more savages we kill this year, the less we have to kill the next. Their attempts at civilization are simply ridiculous." I see that General Schwarzkopf quoted Sherman with approval. And, from what I've learned about the current condition of civilians in Iraq, I'm sure Tacitus would declare our war against that country "a glorious victory."

After looking at the persistence of imperial thought through the centuries, I have to remember that a nation can deal with other cultures without exterminating them. The philosophy behind such dealings have been expressed by many including the Roman renegade Tertullian. "It should be considered

tant, but the operative word is involvement, not withdrawal. Studying the gospel, and the Beatitudes in particular, has led me to see Christ as profoundly revolutionary. If he came today, in the same way he came last time, he would be a social activist and agitator, and seen by the authorities as a "troublemaker".

Fundamentalists tend to put a lot of emphasis on a literal, word-for-word interpretation whenever pos-

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Art Young, 1919

sible. For them, the "seven days" of creation become, literally, seven 24-hour days. God could have explained genetics and organic evolution to Moses, but He chose to communicate in ways the ancient Hebrew shepherds could understand. How fortunate we are that God saw fit to give Charles Darwin, Stephen Jay Gould, and other scientists their gifts of research and reason. Thanks to them, biology now teaches that creation didn't end after one week. Creation is still going

absurd for one person to compel another to honor the gods, when he should voluntarily, and in awareness of his own need, seek the favor in the liberty which is his right."

When thoughts like these are available, why resort to imperial apologists like Fulbright? Tertullian did not look to a Golden Age of the Republic for comfort. He looked instead at the world around him without the blinders of self-serving stories, and looked inside himself to become aware of his own needs. Then he dissented on his own authority.

Joel Montague's dissent would be stronger if he looked past what rulers say about power and examined how they use their power. Montague also should study his deepest needs, the root of all political behavior. Only by deepening his consciousness, both external and internal, can he come closer to liberty. By accepting stories of an imaginary Republic, he risks losing his way.

Harold Lane

on, if we have the eyes to see it unfolding. We are stewards of a rich, evolving biodiversity that is being destroyed by corporate greed. All too often, fundamentalists appear to be the Pharisees of our age: by taking the literal word, and applying rote scripture, they miss the real message.

When dealing with more enigmatic passages, like the book of Revelation, "fundies" formulate interpretations that schedule Armageddon and the "end times" in the near future: "probably by the year 1998", according to Martin. This leads to a defeatist attitude (no use in trying to improve things, it's all out of our hands anyway), and a "survivalist" strategy to help ensure you and your family will live through the tribulation. In my opinion, that sort of religion doesn't help anybody. What does scripture really say? That it is given to none of us to know or say when the Lord will come again, but now is the "hour of decision": to accept Him/Her and follow Her/His example, or not. If we all acted like He/She was returning tomorrow, the world would be a much better place!

(When the Old and New Testaments were written, Hebrew society was severely patriarchal. To this day, "fundies" insist that the Godhead is masculine. I see feminine, nurturing qualities in the universal creative force, as do followers of many shamanic traditions. Why must we assume that Christ must return as a male?)

The Bible has been interpreted in a great variety of ways. Armageddon and the Second Coming have been frequently predicted, from the middle ages, through the two world wars. The medieval church mis-used the Bible as justification for the brutal suppression of the shamanic, pre-Christian nature religion (Wicca) of Europe. In the "burning times", millions of women were put to death. Black slavery was justified from the pulpit in the ante-bellum South. There have been too many examples of "scripture abuse"! We all need to become more Bible-literate to avoid

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Keep those letters and cards coming. Correspondence and articles are always welcome. Send submissions to *Works in Progress*, PO Box 295, Olympia, WA 98507.

falling prey to it.

In conclusion, I'd like to quote something from John C. Cort's thought-provoking book, *Christian Socialism, an Informal History*: "Most people get whatever religion they have from the Bible. The reactionary preachers who dominate television tell us that the Bible teaches 'government should get off the back of business', that the nuclear bomb is the Christian's best friend, that our present economy is the best possible economy in the world. They are wrong. The Bible teaches nothing of the sort. All we have to do is tell them what the Bible really teaches, persuade them to believe it, and - who knows? - the kingdom of God may yet come on earth as it is in heaven, at least insofar as poor, weak human nature is capable, with the help of God. This is precisely what Jesus taught us to pray for, and work to make real. He also told us that God would indeed help us. If God tells us to do something, is that just 'human action'?"

God has told us to do something. Let's get busy: there's so much we need to do!

Dave Zink

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LAPD, Peace Keepers or Occupying Force

Alexander Cockburn

It didn't take the video-taped beating of Rodney King on March 3 to alert Los Angelenos to the tough disposition of their police toward the dangerous classes meaning mostly minorities. The "cop on the beat" disappeared into his radio-controlled patrol car back in the 1920s, and as the legendary Chief

countering car theft by an electronic alarm system linked to tags in every car. As Mike Davis remarks in his excellent book about Los Angeles, "City of Quartz," "the image here [of the satellite] is ultimately more important than the practicality of the proposal, since it condenses the historical world view and quixotic quest of the postwar LAPD; good citizens off the street, enclaved in

...the legendary Chief William Parker refashioned the LAPD in the 1950s as a paramilitary elite, the gap between community and custodians widened rapidly.

William Parker refashioned the LAPD in the 1950s as a paramilitary elite, the gap between community and custodians widened rapidly.

Particularly after the Watts rising of 1965, the role of the police as an occupying force became increasingly imprinted in the minds of poor neighborhoods, and in the city budget for the LAPD, now more than \$400 million. Parker brought in the first police helicopters for systematic surveillance, and today the French Aerospatiales swoop over the inner city 19 hours a day, with infrared cameras and 30-million-candlepower spotlights.

The Los Angeles police have the best technology money can buy, whether it be the helicopters or the dum dum bullets approved by the Police Commission in 1988, or the Emergency Command Control and Communications System now installed in the earthquake-proofed fourth and fifth sublevels of City Hall East. Former Police Chief Ed Davis (one of three Parker subordinates, including Daryl Gates, who have run the LAPD since Parker's days) has called for a space satellite hovering over greater Los Angeles,

their high-security private-consumption spheres; bad citizens on the streets (and therefore not engaged in legitimate business), caught in the terrible, Jehovan scrutiny of the LAPD's space program."

The imagery of overlord and underdog has long been inscribed on Los Angeles. Consumed in his wars with labor at the start of the century, Gen. Harrison Gray Otis, owner of the Los Angeles Times, called his home the Bivouac, his office the Fortress and his newspaper staff the Phalanx. His car had a small, functioning cannon on its hood. These days, downtown Los Angeles reflects this state-of-siege mindset in a modern idiom. Corporate fortresses on Bunker Hill are sequestered from the riff-raff of Fifth Street by concrete berms, thoroughways and controlled-access ports of entry monitored by video-cameras and an army of private security guards. Efforts to keep the dangerous classes at bay have produced legislation that would come as no surprise to a South African black or a Palestinian on the West Bank.

A state-level "son of RICO," passed in the drug-war hysteria of

1988 and called the Street Terrorism and Prevention Act, essentially made membership in a street gang a felony, and provided also for the prosecution of parents of gang members. At one point, city attorney James Hahn wanted a pass-law for the 26-block Cadillac-Corning area just south of Beverly Hills, whereby any suspicious young people could be arrested unless they produced a letter from a "lawful property, owner or employer" authorizing their presence.

The violent, racist culture of enforcement that produced the beating of Rodney King has engendered numerous other, well-publicized outrages. Nor have these outrages occurred simply under Chief Gates's jurisdiction. Vast tracts of greater Los Angeles are policed by the Sheriff's Department, and here the archives bulge with instances of police violence and corruption. So it is not simply a matter of dumping Mr. Gates (hard though even that will be, given the civil-service rules protecting him, which were originally introduced back in Chief Parker's time to reduce political influence). The harsh, confrontational policing evident in the King case is something eagerly demanded by a substantial slice of the region's politicians. The 1990 elections echoed with Get Tough rhetoric, and the campaign commercials were replete with cell doors crashing shut and square-jaw candidates calling for judges to throw away the key.

A strong, reforming police chief, backed by a strong and politically secure mayor, can turn around a scandal-torn and violence-prone department. It happened in Houston, where Mayor Kathryn Whitmire fired her city's version of Daryl Gates, brought in Lee Brown and gave him full support. Today, Houston's reputation for uncontrolled police violence has subsided, and Chief Brown has moved on to lead the New York City Police Department.

But how much will there be in Los Angeles to move toward cleanup and reform? Mayor Bradley has now shifted the balance of the Police Commission -- a civilian oversight body -- toward the liberal end of the seesaw. But the City Council has been markedly timid in reproofing Chief Gates, and indeed has been trying to countermand Bradley's suspension of Gates. For the very good reason that this is an election year and many of the councilors are far from sure that their white constituents want to see a determined assault on Gates and all that he stands for. Reformers can construct models of community control and civilian review, but in the end they come face to face with the economic realities of Los Angeles.

The ideal of a police force exercising its custodial function in harmonious cooperation with the community depends upon this same community agreeing that economic and social arrangements are not unfair or exploitative. In Los Angeles, perhaps more glaringly than most ma-

jor American cities, this is not the case. For the blacks in South-Central Los Angeles, the history of the past quarter-century has been one of job flight and the steady attrition of federal and state programs. The overture to the Watts rising was an increase in unemployment between 1959 and 1965 in South-Central LA from 12% to 30%. Median incomes in the same area declined by almost 10% over the same period. Almost 75,000 people took part in the Watts rebellion, showing that it had a social base far beyond a few "trouble-makers."

In the recent past, young blacks from South-Central have seen jobs going from the city to outlying counties, where black populations



account for less than 1 percent of the total. Unemployment among black youth in Los Angeles County ran at around 45% through the late 1980s. In his account of the economic devastation of black Los Angeles, Mike Davis cites just one \$500,000 pilot program approved by the City Council to create 100 jobs for "high risk" youth, adding that since the mid-1980s this "pathetic program is the only carrot that the City has actually offered to its estimated 50,000 gang youth."

In the absence of social programs, the city will acquiesce in a violence program that is left to the police to administer as the elected method of keeping the poor in their place. What landed on King's body was the consequence of 20 years of willful social neglect, as the city poured its resources into the glittering spires of downtown. There is scant sign that the city will turn its back on such priorities.

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Regina Costa donates this article to WIP monthly.

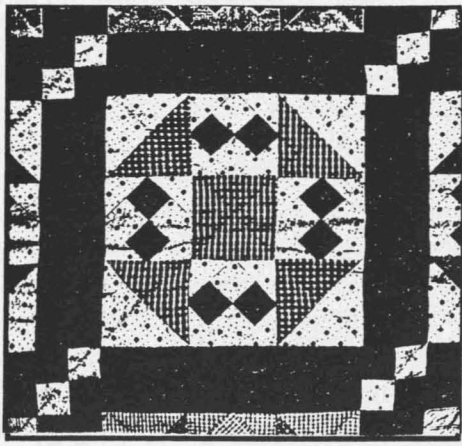
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Patchworks

Thomas Mitchell Freeman

The much ballyhooed Senate budget proposal written by Dan McDonald (R), Chair of the Senate Ways and Means Committee has energized an active Labor movement in Washington state. The budget, released on April 11, proposes to eliminate The Evergreen State College Rosalie Gittings Labor Center which is the only Labor education center in Washington State. Union activists, rank-and-file workers, students, educators, and other friends statewide are responding with phone calls, letters and personal visits to the legislature which spell out in no uncertain terms: we expect a fully-funded Labor education and research center in Washington State!

WHY THE ATTACK ON THE LABOR CENTER?

At a strategizing meeting on Saturday April 20, friends of the Labor Center shared their thoughts on why Washington State's only La-

Friends of Labor Center Fight Back at Proposed Budget Elimination

bor education center has been targeted by the legislature for elimination. One supporter said that the Labor Center is the "most politically uncompromising organization in this state." A long-time union activist suggested that it is a test by the Legislature to see if Labor is really asleep - to gauge to what extent workers will respond and whether Labor can be activated in a short period of time. A member of the Labor Center's New School for Union Organizers says that the Labor Center is under attack because education is such a powerful weapon. It motivates people to take action to better their own lives and the lives of those around them.

... the Labor Center receives only 1/2 of 1 percent of Evergreen's total budget ... the Department of Trade and Economic Development is budgeted for \$5,538,202 - 6.9% of the total state budget - for business education purposes!

An Evergreen student and Labor Center volunteer pointed out that Senator McDonald refers to his budget as "compassionate." "Compassion" means to "suffer with" and the student doesn't see anybody in the Senate who are "suffering" at all. An Evergreen visiting faculty said that the Labor Center minutes

BUDGET INCREASE REQUIRED FOR A FULLY-FUNCTIONING LABOR CENTER

Restoring funding however is not enough. The Labor Center has scraped by on a meager \$107,000 annually since its inception in 1987. Working people must reiterate support for a fully-funded Labor Center. This means inclusion in the state budget and a \$375,000 funding increase via proviso. Via proviso means that the budget will specify a dollar amount mandated to be used by the Labor Center. An increase will pay for a five person staff and an office in Eastern Washington which will enable the Labor Center to meet

its mandate to provide Labor education statewide.

IS IT APPROPRIATE TO SEEK A BUDGET INCREASE WHEN FUNDS ARE SO TIGHT?

The Labor Center is seeking the same dollar amount it has asked for since 1987. At the same time that the legislature is proclaiming budget poverty, budget proposals provide the following enhancements via proviso: 1) \$1,000,000 to establish a Washington Woods Product Commission to educate businesses about competition; 2) \$500,000 to the Department of Trade and Economic Development to educate businesses about European trade; 3) \$134,000 to the Department of Trade and Economic Development to educate businesses about government rules that affect business; 4) \$100,000 to the Washington State Library specifically to compile data to educate businesses about the Pacific Rim region; 5) \$978,757 for the Targeted Industry Development: Product Export program to educate businesses

on how to increase the dollar value of their exports; 6) \$146,031 for the Targeted Industry Development: European program to educate 50 Washington businesses on how to gain access to European Markets; 7) \$244,804 for the Targeted Industry Development: Film and Video program to educate business leaders about the film and TV industry; 8) \$451,314 for Market Research to educate businesses with market information on visitors to Washington state; and, 9) \$1,883,296 for a Local Development Assistance Group, "Team Washington" to coordinate business development missions. Clearly increased funding for education has not been difficult for the legislature. Why not a \$375,000 for the only Labor Education and Research Center in Washington? Why has the Senate voted to terminate the Rosalie Gittings Labor Education and Research Center?

WHO SHOULD I CALL?

Differences in the Senate and House budgets are now being ironed out by six Conference Committee Members. It is of utmost importance that these Senators and Representatives hear from you: Sen. Dan McDonald (R) 786-7694; Sen. James West (R) 786-7610; Sen. Janice Niemi (D) 786-7628; Rep. Gary Locke (D) 786-7838; Rep. Brian Ebersole (D) 786-7996; Rep. Jean Silver (R) 786-7922. Furthermore, the Legislative Leadership can be helpful in pushing full funding for the Labor Center. Call Gov. Booth Gardner (D) 753-6780; Sen. Jeanette Hayner (R) 786-7630; Rep. Joe King, Speaker of the House (D) 786-7999; Sen. Marc Gaspard, Democratic Leader 786-7648.

WHAT SHOULD I SAY?

Tell them that you expect a \$375,000 increase for the Labor Center via proviso to the Evergreen budget: "Full funding." Point out that excessive "business education" money is available in the proposed budget from which additional funds can be garnered for Labor education. Tell them this is an education issue.

WHAT ELSE CAN I DO?

Talk to co-workers, friends, family members and ask them to make phone calls in support of the Labor Center. Leave messages on the Legislative Hotline (1-800-562-6000) for your own Senator and Representatives [they can have major impact on the Conference Committee members writing the final budget].

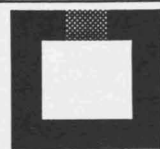
If you belong to a union, get the rank-and-file involved in the grassroots campaign to support the Labor Center. Call Dan or Helen at the Labor Center 866-6000 x6525 and offer to volunteer time organizing the Labor Center support campaign. Since the Labor Center is a state institution, it can not lobby. The Labor Center Advisory Board can, however, they have exhausted their \$2,000 in stamps and mailings. They need checks to continue organizing. Checks payable to "Labor Center Advisory Committee" can be sent to the Labor Center, The Evergreen State College, Olympia, Washington 98505.

Let us not forget the power of words in the media. Write Letters to the Editor expressing outrage at yet another attack on working people.

The attack on the Rosalie Gittings Labor Education and Research Center has galvanized an often dismissed Labor movement into action. The response by working people to protect our own educational opportunities has clearly had effect on the legislature. Our work has just begun, and we must not see this as an easy task, nor an impossible one. As workers and as a community, we must fight for what we believe in. At the recent Pacific Northwest Worker's Heritage Festival in Fort Worden, I heard a quote which I think sums up why its important to know who we are, how we got here and how we can determine where we are going. It is by folk singer Charlie King and it says, "Our life is more than our work/ And our work is more than our jobs." SOLIDARITY!

Note: Much of the information contained in this article was provided by The Evergreen State College Rosalie Gittings Labor Education and Research Center. My impetus to write about the Labor Center stems from my own participation in its activities. Along with over 6,000 other Washingtonians, I have discovered the range and depth of education that the Labor Center provides - education that is action oriented, self defining and community building.

Tom Freeman is a graduate of The Evergreen State College and the New School for Union Organizers [through the Labor Center]. He is a member of the Washington Federation of State Employees Local 443 and is still plugging away at a Master's degree.



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Local Anti-War Activist Harassed by Police

WIP Editors

Despite their surprisingly moderate behavior during the anti-war demonstrations, the local police appear ready to target a number of strong activists from the Olympia Anti-Intervention Coalition, recently renamed the Olympia Movement for Justice and Peace. Many activists involved with the group find that they are being followed, pulled over for bogus traffic violations, and otherwise harassed by the Olympia Police Department in apparent retaliation for the incredible surge of anti-war activism that was organized here.

Specifically, they have targeted Anna Schlecht, a local activist involved in wide range of social, domestic and international political activism. Schlecht was charged with criminal disorderly conduct for an anti-war demonstration on February 26, 1991. The demonstration, which was organized to protest the beginning of the ground war, consisted of a rally, march and "die-in" at Fourth Avenue and Capitol Way during the lunch hour that Mon-

day. Schlecht believes that it was no coincidence that as a City of Olympia employee, she was singled out by the Olympia Police for prosecution out of the 150 other people at the demonstration. No one else was arrested or cited. While there had been a number of other anti-war demonstrations where various

for her political activism. In the winter of 1989, she was intentionally arrested for an act of non-violent civil disobedience during a small demonstration in response to the El Salvadoran military's brutal murder of the Jesuit Priests, their cook and her daughter. Schlecht was later informed that while the arresting officers were processing the arrest, a high ranking OPD official went directly to the City's personnel director in an attempt to have her fired. Since she had taken annual leave in order to participate in the demonstration,

... they sent an officer to her work place in an attempt to harass and intimidate her in front of her co-workers by telling her she was under criminal investigation.

individuals chose to commit acts of non-violent civil disobedience and were arrested on the spot, in this incident the Olympia Police Department chose to cite Schlecht after the fact by sending her the citation via the mail a full month after the demonstration. In addition, Schlecht said that they sent an officer to her work place in an attempt to harass and intimidate her in front of her co-workers by telling her she was under criminal investigation. She also believes that she's been followed a number of times.

This is not the first time that Schlecht has been harassed by OPD

there were no grounds for her dismissal, and nothing came of the attempt. This attempt was particularly repressive when viewed against the Berlin Wall coming down and other historic events of political freedom that were occurring simultaneously. Schlecht said that even co-workers who strongly disagreed with her political views stood up for her rights to freedom of speech.

It appears that OPD is unaware that the First Amendment to the U.S. Constitution gives all citizens the right to freedom of speech, regardless of whether or not they work for the government.

Danny to the ground with the assistance of a neighbor who had left his house to investigate the commotion. The policeman struck Danny on his back and legs while the neighbor held his legs. One of the policemen called for emergency assistance, and numerous other policemen arrived on the scene while Danny was being beaten. These officers assisted in subduing him with several blows to the left arm and hand using a flashlight, while others double handcuffed him and shackled his feet to his hands behind his back.

Several of the policemen noticed that Danny was bleeding from a head wound, and a radio call was made to have medics meet the patrolmen at the station. Meanwhile the officers placed Danny on his stomach in the back seat of a patrol car, without ascertaining whether or not he was

the police.

Two policemen arrived and proceeded to question the brothers as if they were the offenders against whom the calls had been made. The brothers tried to report their problem to the policemen. One of the policemen informed Danny of two outstanding civil infractions, while the other policeman entered and searched the house.

After these investigations, the policemen and Danny's brother attempted to return him to the house because he appeared to have been drinking and his speech and actions were impaired. Danny refused to re-enter the house and persisted

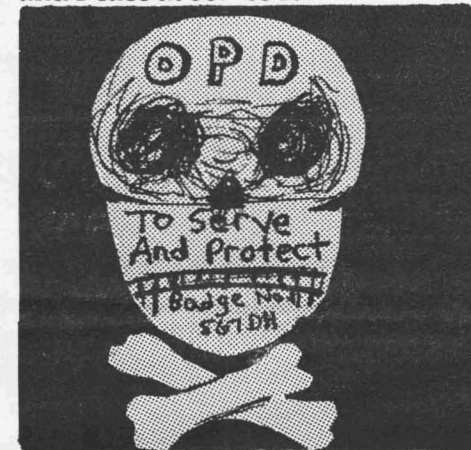
... officers assisted ... with several blows to the left arm and hand using a flashlight, while others double handcuffed him and shackled his feet to his hands behind his back.

that the policemen do something about his complaint. He also asked the officers for a ride home, which was refused.

One of the policemen then threatened to arrest Danny on the civil infractions, though no arrest warrant existed. Danny became more agitated and attempted to move back toward the street on the other side of the van. One officer then struck Danny on the right side of the head with his baton, causing him to stumble and fall onto the street. Danny then arose and fled eastward, pursued by the police officers. The policemen wrestled

Currently, Schlecht is fighting the charge with the help of local activists and attorney Shawn Newman on grounds of unfair selective enforcement and the right to freedom of speech. "I really appreciate the amount of support that I've gotten," said Schlecht, "but I worry about other people who have been active in the group who may not have the support I have." In an apparent reference to the now infamous LAPD beating of the unarmed African American pulled over on a traffic stop, she said "It's clear that our police force and legal system do not protect and serve the people who are oppressed by our society - people of color, poor people, gays and lesbians - if you're not a part of the dominant class, or if you can't mount a strong legal defense you could find yourself at the mercy of thugs empowered to beat you simply because they wear a uniform. It's a sad indictment of our society when you need a camcorder to protect yourself from police brutality."

Schlecht encourages anyone else who has been experiencing police harassment to contact the office of the Olympia Movement for Justice and Peace at 357-8346.



Danny was not breathing but did have a weak pulse. Efforts at resuscitation were made for about a half hour. A physician was consulted via radio phone and Danny was pronounced dead, and the dispatcher reported the death to the coroner, after some discussion over that obligation.

Danny R. Spencer died of asphyxiation as a result of the ingestion of stomach fluids into his lungs that he had vomited while unconscious and in the custody and medical care of the Olympia Police Department. His official death occurred while he was being attended to by medics of the Olympia Fire Department at the Olympia Police Station, where he had been taken following a severe beating by police officers in an assault with deadly batons and hand holds that had inflicted multiple body wounds, at least one choking neck wound, and one severe flesh wound which had opened his flesh to the skull. Despite the fact of his complete subdual and shackling, and despite the fact that he had a severe head wound, the assaulting policemen elected to have him transported to the police station rather than to the nearest hospital.

Danny R. Spencer's death was the direct result of unlawful actions of the Olympia Police Department and the agents thereof, and his death should be classified, investigated, and prosecuted as no less than first degree manslaughter.

Spencer's Death by OPD Was Not Video-Taped

Robert L. Hayes, Jr.

The following text is excerpted from a citizen's report filed by John L. Dean of Olympia. It concerns the death of Danny R. Spencer, an Olympia resident, on June 17, 1989. Mr. Dean was not consulted during the preparation of this summary. Works In Progress neither affirms nor denies the veracity of Mr. Dean's statements.

I, John L. Dean, a citizen of Washington domiciled in Thurston county, attended the hearing conducted at the Coroner's Inquest held in Olympia during 21 through 24 August 1989.

From my personal observation of the inquest proceedings, of the location of the assault and homicide, and from my knowledge of the applicable statutes and laws, I present the following account as the most probable history of the assault upon and homicide of Danny R. Spencer.

On June 17, 1989, at about 22:30 two policemen were dispatched in a patrol car in response to a phone call regarding noise in the area and another phone call regarding vandalism of a citizen's van. Apparently, the occupants of two unidentified vehicles who had created the original reported disturbance had left the area. Danny R. Spencer and his brother had planned to use the van to go to a store for some beer, but discovered that the van would not engage in gear. Spencer's brother returned to the house and phoned

conscious. No first aid was given and no ambulance was called.

The policeman who transported Danny to the station was not aware of Danny's condition. The policeman was delayed several minutes in taking Danny to the station by congestion due to the large number of police cars on the site. After some time in transit, the officer determined that Danny had vomited, was experiencing difficulty breathing, and might have become unconscious. The officer then called his dispatcher for additional medical aid.

Medics were present at the police station, and they determined that

Homophobia Strikes Again

Curt Pavola

An acquaintance, and former friend, recently approached me in an amicable manner to discuss the homosexuality of a long-dead famous composer. Using the all-too-popular, but totally inaccurate, language of our society, my acquaintance told of how this composer wrote one of his works while he was homosexual.

Being a sexual minority myself, I corrected the false impression created by my acquaintance's use of the phrase, "while he was a homosexual." I noted that one cannot become a homosexual, or quit being a homosexual. One simply is homosexual, heterosexual, or bisexual by nature. Actions are a subject quite separate from nature's gift of loving emotions and sexual drive. While emotions may be hidden, even repressed, for a time, they exist as the core of one's nature nonetheless.

Did my acquaintance intend to say that the composer wrote this work while enjoying a same-sex relationship? I asked. Blank stare. Continued small talk.

Oh, and by the way, my acquaintance announced, she has a gay cousin. But it's probably not her cousin's choice, she said. He's being "kept" by an older, wealthy man. The cousin, now 23, seems to be looking for comfort because he's had a rough family life; the implication being that, hopefully, her cousin will get over this phase.

Again, having first-hand knowledge to offer, I noted that the cousin's choice of dating relationships should be viewed separately from whatever natural love orientation he may have, be it homosexual or bisexual. I waited. Processing; processing. A halted impulse to verbally disagree. No, a look of disbelief evidently sufficed.

A few more minutes passed and the conversation evolved to a discussion of the difficulty of maintaining an inherited belief system in the face of education and increased experience with the world. I agreed. A codified, all-you-need-to-know approach to the universe seems to limit intellectual growth a bit, I offered.

I was encouraged, thinking that, once again, I had enjoyed the experience of showing someone the bias built into our society's language regarding affectional orientation. Ha! Deeply embedded thought patterns seem to have the same cache of lives as cats.

I next endured, with far too much

initial calm on my part, the statement that I was not an equal to my acquaintance. My acquaintance would enjoy a post-life heavenly experience of endless enjoyment, it seems, while the obvious alternative was to be my fate. Trying to gauge the malicious intent of such a comment, I inquired as to whether my acquaintance felt I was deceiving her with my earlier statements about nature's diversity in the allocation of love orientations.

To my relief, a definite "no" was the answer. But wait for the follow-up. It seems I am simply "misguided." Uh huh. so much for feelings of relief. "However," she added, "it's not my job to judge others." Well, of course not. That

... my knowledge of myself and my understanding of the inaccuracy of currently accepted language about human sexuality could not be invalidated by a theory in my acquaintance's head.

would be presumptuous.

Following clear annunciation of my new feeling of being a touch patronized in our friendship, the conversation mercifully came to an end. But my kettle began to simmer. It reached a full rolling boil some 24 hours later, when my acquaintance asked if I had somehow been "upset" by her earlier comments.

Off blew the lid. With anger taking over, I offered a stern critique to the effect that my knowledge of myself and my understanding of the inaccuracy of currently accepted language about human sexuality could not be invalidated by a theory in my acquaintance's head. Her belief system could not invalidate measurable, apparent facts of nature.

There you have it; the point of this story. I offered my acquaintance first-hand, personal information that, by the way, also is quite broadly understood by those who care to investigate this subject. In return, a belief system firmly ensconced in the mind of my former friend led her to reject my statements of personal knowledge and, by extension, my understanding of language that incorrectly labels sexual minorities instead of accurately describing us.

Face to face, with smiling confidence for her and shocked incredulity for me, she discounted facts about my life while judging and insulting me in the process.

Emma Goldman said, "The most violent element in society is ignorance." The conversation I endured with my acquaintance was violence; not physical, but psychological; not blatantly intended to cause harm, but patronizingly conducted with a person in need of "guidance."

As a self-understanding adult, I know how to avoid suffering this arrogant form of abuse on a recurring basis. I can make an attempt to share correct information, as I did in this instance. Or, that attempt hav-

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ing failed and my being free to chose among relationships, I can simply distance myself from the offending person. But in this case, I lose someone who I assumed was an understanding friend for some five years.

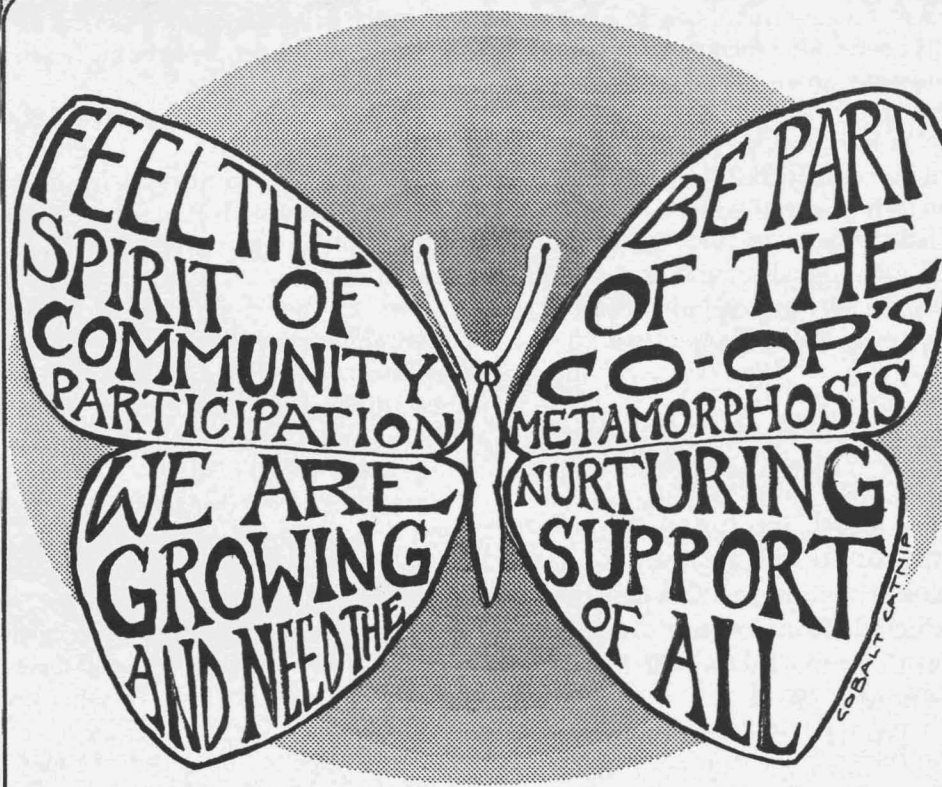
Malcolm Forbes said, "Education's purpose is to replace an empty mind with an open one." Yeah, but what if the mind is not empty? What if it's been programmed to judge others, not listen

Postscript: Two weeks following the exchange described above, more has occurred, but I'm not sure what. my acquaintance and I shared a tense, honest, and full discussion about the anger elicited by her comments.

Following this, however, she departed without the reference materials I had offered, but with the statement that she would have to discuss this matter with the very people who fed her the misinformation about human sexuality in the first place. Is this a path leading to understanding?

My acquaintance is trying to be friendly, but apparently not so friendly as to learn a great deal about me. I would like to be helpful, but not if it means continually offering myself up as a target for abusive theories. I'm left pondering my parting words to her, "Why do we have to expend so much emotional and social energy arguing over this fact of nature?"

Curt is an activist who has written for WIP before.



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An Interview with Michael Job

Gay Vet Speaks From The Heart

On October 17, 1990, Michael Job travelled to Amman, Jordan and Baghdad, Iraq. He was part of a 20 member delegation sponsored by the Fellowship of Reconciliation hoping to prevent war through peace dialogue. Currently, he is touring with what he calls a mini-multimedia presentation called "The Human Cost of Militarism".

Glen Anderson, Matt Love, and Pat tassoni interviewed Michael early in April.

WIP: Tell us about your experience in Jordan and Iraq.

M: The thing that I heard both in Jordan and Iraq is the people in the region are so confused by the double standards that the Western Powers put on them. Why was Iraq being singled out when so many nations

The people themselves said they wanted peace. They came out of an eight year war with Iran. They were tired of war. They don't want to see any more of their children die. College students we met with were not anxious for a war because it's mandatory after college that they go into the military. We met with rice farmers. They were trying to gear up production to try and overcome the embargo against them. They said the same thing: why are you trying to starve our children? Why do you want war? They were really confused. But they all stuck together and said they would defend their country if we did start a war.

To me, that's the most mystifying thing; there was no defence, it was a massacre. The people weren't able to defend them-

skills where they don't have to think at all. We have to challenge them with problems that deal with critical thinking issues, and basically demand it of them, rather than just letting them keep sliding by.

I was at Tumwater High School today; in two of the classes, many of the students really did not like to hear me say the US is a militaristic society. They were really challenging me. One student even said "do you think you are patriotic?" They had the same problem as the general public. Here's a predominantly white-skinned community, that has no idea what a ghetto person in a major city really has to deal with. Life in our ghettos are war zones. I'm willing to go to El Salvador and Nicaragua and put my life on the line, but I don't want to go to our project areas in San Francisco for fear of getting killed. That's how we are raising these children. They have to take up weapons. The black teenagers in Detroit kill more in year than US forces died in the Middle East. That's frightening; those students in Tumwater have no idea what it's like.

I don't know how many people are aware that many schools either sell or give the names of graduating seniors to recruiters. Now supposedly there's the Solomon bill coming before congress that any district that does not allow recruiters on campus, will have their federal funding pulled. There will be no hot lunch program. "We will slap your hand if you don't continue militarism in the schools".

WIP: And at the same time they generally don't allow counter-recruitment?

M: Right. During the Middle East crisis, we went to the school board, and got it changed so they can't release the names to recruiters. We have to battle. People aren't aware our high schools have junior ROTC programs, Do you have one here?

Glen: There was an effort to get one started in North Thurston. A teacher called me and told me. We organized a bunch of teachers, and we stopped it. We mobilized lots of parents and other community people by going to the school board, and raising a stink.

M: In the school where I substitute in San Francisco, the ROTC students wear their army uniforms to school every Wednesday.

WIP: What about the role of the media in keeping people in line?

M: Our predominant form of education has been television. You see how we are manipulated by the mainstream media. I always keep saying, I would love to see the peace community rather than demonstrating at the federal buildings every time, we should start taking all our protests right to the media. Keep those people from going to work, because they're certainly not on our side. They're not teaching us any truth; they're not even trying to teach us truth.

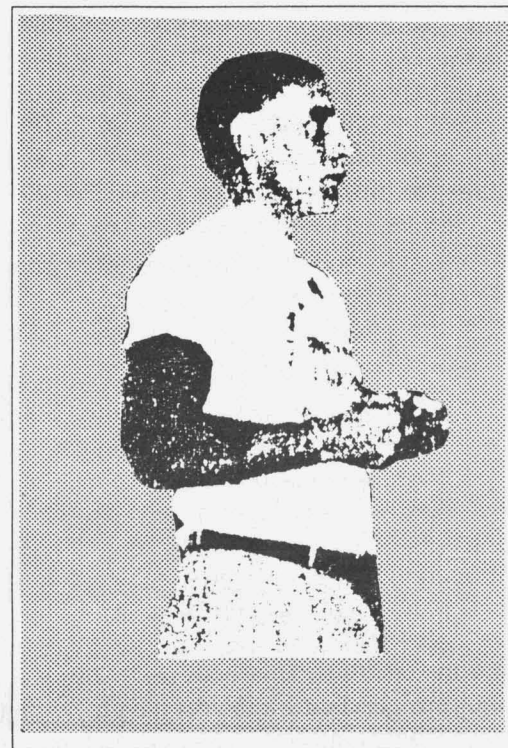
We're not a democracy, we're a capitalistic country and I think that's what we should be saying in our schools. We never have been a democracy. We aspire to it, and that's where my heart is. We're not even close to it. 40% of our people vote; people are aren't elected by popular vote; it's by the electoral college that our presidents are elected. If your not wealthy, you don't have a chance for running in this country. When the constitution was written, it was written for white male heterosexual

land owners. How long did it take for women to get the right to vote? How long did it take for African-Americans to get the right to vote? So where is the democracy that we keep saying we want around the world.

WIP: We don't even want that, though, military dictatorships are what we like because they're subservient to us.

M: Right. If other people adapt our form of democracy, they're going to be like the insane capitalistic society that we are; one that has to have a military in order to keep others in line! We probably support more dictatorships than we oppose. If it serves our purpose, we'll support it. If it doesn't, we'll tear it apart. Where is even the understanding and the sensitivity to really be democratic and free.

During Ronald Reagan, we lost more rights than people are even aware of. We are tuning into a police state. You saw what happened in the media; if they don't want



us to know what's going on in the middle east, we have a black out. In Granada and Panama, there was a complete press black out.

WIP: You were in the military. Was there a turning point for you, or was it a gradual progression to peace activism?

M: I happen to be openly gay. I grew up in a small little farm town. I didn't know what gay meant. I was so afraid of myself, and my sexuality. The reason I went in the military was that I was afraid of myself. I bought into the slogans: join the military, it'll make a man out of you. I thought I interpreted it in my head, "if I live through the military, that will prove I'm not gay." I always say that the cruelest thing society can do to a human being is to make them believe that they are something less than human and that they're not worthy of everything they are. I remember in Basic Training, after about two weeks saying, "wow, if this is what it means to be a man; that I have to lie, cheat, steal, swear, every chant at that time was sexist, somebody was doing something sexually to your mother or your girlfriend back home, the four letter words; if this is what it means to be a man, I was perfectly fine the way I was."

Though when I came home, I was still afraid of myself in a lot of ways. And it took

Look at our education system. . . I work as a substitute teacher. I see a lot of what's happening. We are not taught in many cases to be people who do any kind of critical thinking.

around the world had used the same type of aggression and the UN did not amass 400,000 troops against them? And this was the crown prince of Jordan, for one, and any government official we met with in Iraq, and the people we met in Iraq. The US invaded Panama, Syria invaded Lebanon, Israel invaded the West Bank; look at what's been going on in South Africa- the government there has literally been killing their people in open aggression, and we do nothing about it. And then Iraq invades Kuwait, and they at least feel they had some legitimate claim to the invasion; they've been trying to get their border dispute settled for years. And then the fact that the Kuwaiti government was doing slant oil drilling across the Iraqi border, which was stealing their oil, and their economy and the world says nothing. Why suddenly are there all these troops and this embargo? What is this double standard that's being applied to us in this region? And that was the most confusing thing for the people.

The other thing we heard loud and clear was, in Jordan, who were not in favor of Saddam Hussain invading Kuwait, wished the Arab League would take care of it. In Jordan, we learned that there was supposed to be a conference right after Saddam Hussain invaded but President Bush already had Dick Cheney on his way to Saudi Arabia, and troops were already starting to be sent that it usurped any chance of it becoming an Arab Settlement. That's why it fell apart. Since then I've heard things, not as part of the delegation, that the Kuwaiti government took all it's profits from the oil they make, and instead of investing it in the Arab countries, put it into western banks. So now they have a hammer to beat over our heads. "If you don't come in there with your military, we will take the money out of your banks, and you will collapse."

selves. The might against them was so strong.

I found the people to really be friendly. They were delightful. It's really amazing to me how people in those other countries can separate our government from the American people. They really were friendly with us and more open. I think individually we tend to do the same thing. We're scared in this country. We're raised on so much propaganda and racism. But I still think we, the people have big hearts, but we don't think.

WIP: Why do think that is? What can we do about it?

M: To me it's our entire system. Look at our education system. We are not taught in our schools, our parents have not been taught in our schools. And I work as a substitute teacher. I see a lot of what's happening. We are not taught in many cases to be people who do any kind of critical thinking. TV does thinking for us and now computers do thinking for us. We're strictly visual people.

We were never taught history. We were taught history from a white perspective. What we really need to do is revamp our curriculum so it reflects the American population. We're not all white. Yet that is the perspective many of our schools teach from. We have no idea of the pain and suffering of other worlds. We were never taught how other cultures think or view things. And if we thought of other cultures as bad or evil, that's what they were, but we never learned what was their rational, or how or why they looked at things and so we don't know how to do critical thinking.

WIP: One of the hot trends people are pushing is mandatory testing. But it seems that it's testing of the objective, rote-memorized facts, as opposed to critical thinking.

M: Right.

WIP: So even when they're looking for some accountability in the educational system, they are not focusing on the real issue. As a substitute high school teacher, what do you find students are like these days? What do you see for the future?

M: Unless we change, I see the status quo pretty much maintaining itself. Unless we as educators take seriously that we have to teach students how to do critical thinking, rather than facts and figures, rather than give them computer

Next Issue

*Our first anniversary issue, concentrating on multi-culturism.

*Plus, part two of Greg Bye's article on Turkey.

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me until 1976, and I finally came out. Then I started working on "the NO on 6" initiative in California (the Briggs initiative that homosexuals should not be allowed to be class room teachers. I came out at the same time in my political beliefs. Then I attended a couple of what are called the California Men's gatherings. It's like the men's version of the women's movement, where gay men, straight men, and bisexual men come together. Now about 500 come together, then about 250, working on men's issues.

Then I joined the Veterans Speaker Alliance, which is a group of veterans that started going around to high schools, and just sharing with students our experiences in Vietnam, just leaving it up to them. Then from out of that group, we started to getting involved in Central American issues.

In 1987, I went on my first Veterans Delegation to Nicaragua. We were there trying to monitor if the Sandanista government was living up to the peace accords, and were they putting the peace accords into effect. We found out they were. We travelled up into the War zone all the way up to the Honduran border. It was the contra army, funded by our money that was causing the havoc in the area. Out of that came the idea for a Veteran's Peace Convoy. It was the veterans that were able to break the embargo and get help to Nicaragua.

I was as on a work brigade at that time, in 1988, in the northern region of Nicaragua, helping to build a school, because through the US peace action teams we go to places where our government is destroying things, and try to help rebuild.

Last year I went to El Salvador, so I saw first hand the effects of our 1.5 million a day that we give to the death squad government of El Salvador. I was there to be with the wounded FMLN that were in a cathedral in San Salvador. There were 46 of them, the youngest being a 13 year old girl, who was a single amputee, who had been using weapons herself. So they held up in the cathedral not with weapons; they did it as a group, trying to get safe medical evacuation out of El Salvador, granted by the Geneva Convention. So medical people, religious people, and some veterans went down there to be with them, because if people from North America are with them they're less likely to get shot. I was one of three that were with them when they left the cathedral, and went with them to the Mexican Embassy where they were given political asylum. They are safe now in Cuba getting medical care.

I've also been to Big Mountain, Arizona. Our government and Peabody Coal Company is trying to move the Native Americans, the Navaho, the nine Nation people off of their sacred land, because there is coal under it, and the elders are resisting. Through Veteran's Action Teams, what we've been doing, some food runs. For years there have been a lot of Big Mountain support groups, doing a lot of good work. When the Navaho elders saw the Veterans Peace convoy to Nicaragua, they got the idea and they wrote a letter to Veteran's Peace Action Team, that asked if we could put together a convoy to come to Big Mountain and to help the people? Last summer there was a Veterans Peace Convoy that went to Big Mountain. We're still doing work there.

WIP: We've all heard about the effects of Post-Traumatic Stress syndrome does the kind of work your doing help keep you together mentally?

M: In the VPAT, we look at it as a cyclical thing. We help heal ourselves by doing rebuilding work; then raising it with the public with the ultimate goal of transforming our government, so it starts prioritizing human needs. For me personally, and for many veterans who do these things, it does help heal. You can never totally heal from war. Never. It will be with me the rest of my life. But I no longer have to feel the extreme

guilt from my actions. I did not do it alone. We as a nation went to war. We as a nation have to take responsibility. We as a nation have to heal. I don't have to do it all alone. But by going and doing these things it helps my personal healing. And then I'm able to talk with other veterans, and in the dialog process we are able to help one another, and that is a big healing, being able to release the anger and pain.

The Vietnam Veterans went to the Soviet Union to meet with the Afghani vets, so that we can talk vet to vet. We're hoping to try to do that in Nicaragua, to send groups of veterans to go over there that will meet with the Nicaraguan veterans and start talking just for that very purpose so we can start healing on another.

WIP: I've heard figures on the high number of suicides among Vietnam War Vets. Can you comment on this?

M: More Veterans committed suicide, died from accidental deaths and drug overdoses less than 5 years after the war ended than the number of Americans killed in the war. 35% of the homeless are veterans. 24.5% of Federal and State prisoners in 1979 were

tion their families are in, and they find their families have been starving, their families can't make payments, is that going to make them happy?

The women troops I keep seeing- What kind of post-traumatic stress are they going to have, knowing that they were there so the Saudi Arabian women can never go out without a male escort? What is that doing to their psyche? And I think, they are to come back angry.

What they do with this anger; many of what I call the peace veterans, where you turn it around to try now to do good, to try to expose the inconsistencies, the double standards of our government.

WIP: What gives you hope?

M: One thing that gives me hope is I feel I am worth something. They haven't whipped that out of me. I am still hopeful that all this can be turned around. I don't think in my lifetime. I think that the next three generations will continue picking up weapons. But each time more eyes get opened. We should be very proud as a peace community. We turned out mass numbers quicker, than Vietnam. There wasn't

So where is the democracy that we keep saying we want around the world... Where is even the understanding and the sensitivity to really be democratic and free..

Vietnam Veterans, 90% of them black. 830,000 still suffer post-traumatic stress, and only 10% of them are being treated. Vietnam vet's alcoholism is 200% of the national average. The future of the black community will continue to be marginalized through decimation of the inordinate numbers of the young black men on the front lines. More Vietnam vets earn 15% less than males 35-44 in the general population. These figures were taken from the research of an African American veteran who works with veterans. Those are some of the effects of militarism, of war; and I don't think the Middle East Veterans will be exempt.

The troops coming home now are going to be euphoric because we, even as a peace movement, are trying to make it different (than Vietnam), so that when these troops come home, they don't become the scapegoats. They were forced into this position. You can say, "we have a volunteer army," But again, the media does not point out that the army is made up of people who cannot get jobs out in the private sector. They have to go into the military if they want any kind of income for their families.

Last week Whitney Houston did a concert to raise money for the families of the desert storm troops. Well, if the military pay is so good, why are the military people not able to pay their rent, their mortgages, their car payments, health care for their children; why now do we in the private sector have to be doing concerts and fund raising events for their families? If the young people in the military want any chance of an education (tuition in all our colleges keeps going up) they are forced to go into the military.

This euphoria among the troops is going to wear off when they come home. We've got to remember the war is not over. Only one fourth of the troops are back. Who knows how much post-traumatic stress is going to set in on top of what is already there on the troops that are still there, and by the time they come home to see what kind of condi-

tion the GI resistance that we saw here. We can't forget the C.O.s. There were many brave men and women of our military who stood up and said "I will not go." They are in our military prisons; they're going to have to go through Court Marshalls and we still have to be there to support them.

We have to be more creative. I think somebody among us is going to surface. Not just one, but many with creative ideas. For example, Ramsey Clark has this video that shows the devastation of Baghdad after the war. The major media stations will not play it. So what we as a peace community have to do is get that video and we

Update

Chilean Update:

Sean Sinclair has informed WIP that several of the political prisoners in Chile, mentioned in his article in the October issue of WIP, have been released. However, pressure should still be kept up to free all political prisoners.

have to pass it around to as many people as we can.

There were a lot of young people active. 2000 Berkeley High School students walked out. I may die; but in the next generation there are people of peace who are behind me.

WIP: Here in Olympia, students from Capitol High School walked out of class.

M: Yeah. Good.

But I have hope we are going to learn how to feel again. Until we can do that, we're going to keep killing generation after generation of our children. We've got to learn how to get out of our heads and back down into our hearts. And we need to get power back in the hands of the people.

WIP: What can we do?

M: More are doing tax resistance. I We've got to gain courage. We have to be willing to risk more non-violent tactics in order to bring about a change. And each one that takes up tax resistance; every CO that comes out, is moving us in that direction. Every time we have civil disobedience, it starts raising the consciousness even more.

Register people to vote.

Any time you hear a racist remark stop somebody dead in their tracks and say, "Hey, stop it." There are so many little ways we can do things to turn it around.

Wage peace. That's all we can keep doing. And trying to teach our youth, that as a human species we should advance to a point where we can negotiate and talk through our differences rather than have to kill each other to prove one side is "right" and the other is "wrong".

For more information on the Veteran's Peace Action Teams and their actions write to them at PO Box 170670 San Francisco, CA 94117.

Boycott All Degradable Plastic Products

"Degradable" plastics have been marketed as the answer to the solid waste problems posed by plastics. But environmentalists and state and federal officials are accusing several "degradable" plastics manufacturers with consumer fraud and challenging degradable claims.

The Federal Trade Commission and the attorneys general of no less than eleven states, including Washington, have opened investigations and litigation to ascertain whether well-intentioned consumers have been misled by the claim that "degradable" plastics are a benefit to the environment.

A coalition, consisting of Environmental Action Foundation, Environmental Defense Fund, Coalition for Recyclable Waste, Public Citizen, Friends of the Earth, and Natural Resources Defense Council, launched their boycott of "degradable" plastics in December, 1989. According to the coalition's report, "degradable" plastics will not extend the life of our landfills, will do little or nothing to solve the aesthetic problems posed

by litter, have not been demonstrated to reduce the threat the plastic waste poses to wildlife, are interfering with plastics recycling, can pollute the environment, and don't reduce, and may actually increase our use of plastics.

Clearly, it is argued, the better solution for plastics still lies with "reduction, recycling, strict anti-littering programs, and bans on the dumping of plastics at sea."

We recommend that you check with your local recyclers as to whether or not they will accept "degradable" plastics. For a complete list of the companies involved in the manufacture of degradable plastics and a copy of the report, write:

Environmental Action Foundation
1525 New Hampshire Ave NW Wa. DC 20036

Environmental Defense Fund 1616 P Street NW Wa. DC 20036

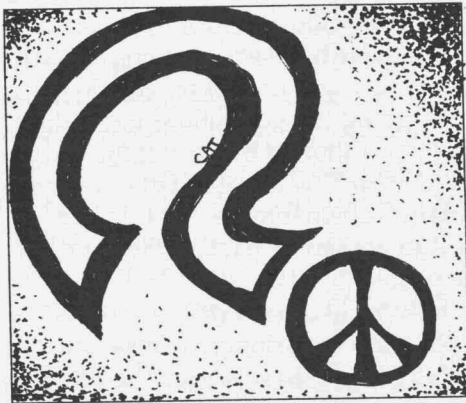
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Learning from Environmentalism: Peace Movement Needs to Expose Myths

Joan P. Destito

I've been struggling with the same questions most peace activists are trying to answer in the wake of our military meddling in the Gulf: "What now?" and "What went wrong?" with our message to John Q. American Citizen.

Everyone agrees there has to be a change in tactics. But something more fundamental has to happen too, which takes into account some history. If you ignore it, you repeat



it, right? I read articles exhorting people to increase their efforts: try harder! and it sounds like more of the old stuff. We'll wind up with more burnt-out exhausted people just when they're most needed. We have to realize we're confronting a politico-industrial elite that have had 200 years in this country to entrench themselves in an all-pervading, self-perpetuating, mutually-reinforcing system of economic and governmental control. The structure has been hard as granite for a long time, and doesn't even dent when we butt our heads on it in direct appeal to the authorities. Even using the system as an object of civil disobedience (as in occupying buildings) to get through the media block to John Q. Citizen doesn't work. It may sell newspapers, and feel good as displacement activity but it's counterproductive to creating understanding and support for our cause. The major media, as as-

sociate partners in the politico-industrial mainstream, are quite happy to portray dissenters as "local crazies", Commies or the goats in a "who's the patriot?" game. (Pick the fashion of the time.)

So in order to reach John Q., we have to learn to go around the system and approach him directly. Look at the progress in the environmental movement, for example. Ecology awareness has gotten a lot deeper into the public mind in the same time, often using the same tactics, and many organizations can count hundreds of thousands of members nationwide and worldwide. They fight and squabble, they network, they cooperate, and they have gained a credibility that has eluded the peace movement.

Why? Two things stand out. The first is that they've gone big. Local groups have affiliated, cooperated, networked themselves into major organizations with identity, who push their programs on a nationwide scale, often by direct mail and door-to-door. John Q. is comfortable with that kind of identity. Activists have started going into the corporations to teach labor about worker safety and community rights in eco-responsibility issues, widening the power base of both groups. Big business has put up massive resistance, but some corporations are being pressured to realize that sound resource and pollution management is not an enemy of profit, and many investors are basing their decisions on environmental and social criteria.

Human history is full of dissenting movements that thrashed around, uncoordinated, and ended defeated even though they had Right and Justice on their side. What they didn't have was Power, which is created when all resources are thrown in the same pot and stirred up with a Plan, not just a Goal. It may sound like semantics, but hav-

ing an operational philosophy to deal with both the root causes of a problem and urgent crises that occur as a result of the problem is a Plan. The Goal is elimination of the problem.

Our goal is to eliminate exploitation for Power & Profit. That's been the aim of our foreign policy since before George Keenan formalized it in 1948 as a State Department objective: "We have about 50% of the

mental myths seem to be cracking a bit more readily than the political ones. Most people can now agree that the planet isn't here for man's consumer needs and that resources have limits and other species have rights. The politico-economic myths are tougher nuts to crack because they form the core of our identity--our pride of nation. But cracking them is imperative to changing America's mind about our exploitative policies, since they are the basis for public consent. Myths like the checks & balances system, which is supposed to prevent concentra-

How did patriotism become a matter of endorsing the decisions of a small oligarchy in the Executive Branch?

world's wealth but only 6.3 % of it's population...Our real task in the coming period is to devise a pattern of relationship, which will permit us to maintain this position of disparity." By any means, overtly or covertly, economic or military. Just as important a task was creating consent in the American populace for the sometimes unsavory program, for which a vast well-funded PR bureaucracy was created.

Our plan has got to include building as vast a network of information over the same populace that, by virtue of repetition, familiarity and uniformity (just like main media does) becomes the new accepted thought. We need to consolidate to make it work. The resources available to a national Social Justice movement would be far more effective, in concert, than those available to groups who now stand alone: writers, speakers, films, researchers, publications, money. It would require some subordination and sacrifice of autonomy, but we would see results in our lifetimes. Short of outright merging if that's too scary, autonomous organizations could institute the good ideas they find in the national media, making them a national program of action. Like the Press the Press campaign in Boston (Z, Mar. '91.) Join the Audience Network Coalition working on the FCC to bring about a national subscriber-funded Audience Network responsible to the people and performing public service the way it was envisioned--no profit motive. Tape main media programs that people should see, and buy documentary videos like "Coverup: Behind the Iran - Contra Affair" and "Children of Fire", filmed in Nablus. Circulate them to schools and other groups to show as part of your public access alternate media library. Promote awareness of Project Censored stories, and support by subscription the national and local media who provide the links in the network (both print media and broadcast media like Deep Dish.)

The second factor in the Environmental movement's relative success is also a large factor in the Peace movement's lack of success. It concerns the body of myth that surrounds each issue. The environ-

tion and abuse of power, the free press myth, the myth that corporate profits must always increase for a healthy economy, the moral ascendancy myth which holds that it's OK if we do it and the myth that poverty and political chaos is natural rather than imposed in Third World countries.

So how do we break through myths like that? John Q. doesn't read alternate media and has recently been conditioned to regard active political dissent as unpatriotic sabotage and even treason. That's a good place to start--rescue patriotism. How did patriotism become a matter of endorsing the decisions of a small oligarchy in the Executive Branch? We need to demand an answer from Congress on that one, and promote patriotism as adhering to America's stated principles, and as caring that the country is missing its potential. Teach that blind patriotism of the Bush & Co. variety is what's allowing erosion of freedoms we *think* we have, economic security we *think* we have, technological superiority we *think* we have. But we have to be careful with myths. Even secular myths can hold the power of religion and human nature will defend them as it would defend against any attack on personal identity. So we don't attack, which is what John Q. has thought we were doing all along. We question. We focus, across the nation, on one specific myth at a time, and chew on it for, say, a month, questioning its origin, applicability, and validity. We use the resources of a nationally coordinated Social Justice movement to bring the chosen Myth of the Month to the attention of every citizen in the society--chosen by perhaps the editorial boards of several major publications and brought to everyone's attention by all means available, including door-to-door distribution of flyers. If we could muster the coordination, the effect would be dramatic, and John Q. would begin to wonder despite himself, without feeling the need to erect defenses against a peace movement he sees as bent on confrontation. Each time we can ex-

(continued next page)

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Local 443 passed a Resolution calling for AFSCME members to contact the following legislators in support of full funding for the Rosalie Gittings Labor Center:

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Janice Niemi (D) 786-7628
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Gary Locke (D) 786-7838
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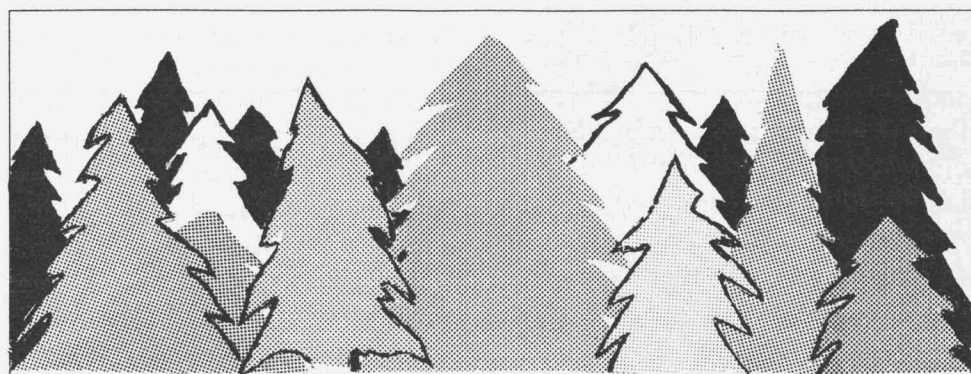
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AFSCME - Local 443 - AFL-CIO P.O. Box 105, Olympia, WA 98507
Phone: 943-7181 Helen Lee, President

A Call for a Natural Economy in B. C.

Jay Mussell

The British Columbian forest industry cannot continue with business as usual. B.C.'s economy is changing. As a one-company town is not in the best interest of most residents, a one-industry economy is not good for the people of B.C.



When changes are suggested, or announced, we all need to ask, "Who will benefit?" To date, government, corporations and many individuals have reaped profits, but the land itself has suffered. Present forestry practice is neither sustainable development nor sustainable ecology. In terms of money-making, trees grow at about 5 percent per year, while bank interest moves along at 10 percent plus. Therefore, if interest dollars are growing faster than

pose a myth for what it is we have eroded consent and created a taxpayer who would be less likely to sit back and let the Power & Profit Boys "destabilize" another country with his money. The most chilling thought is that John Q. might really not care even if he knew the real story, as long as he gets his. We have to remind him in everything we do that he is *not* getting his, or getting less and less of what could be his, simply by not demanding accountability from his government. Our society is not suffering its problems of crime and violence nor is the middle class sinking into poverty because of any laws of nature. They're the direct result of a socially unresponsive leadership insulated from these problems by wealth. Money used in covert operations or gained in windfall profits could have been available to finance the house you can't afford. It could have bought job training for the guy who swiped your car, who has to make his own way for lack of marketable skills.

Every injustice suffered by the "have-nots" comes around and takes something from the "haves" as surely as the resolution of one war sets the groundwork for another. If we can teach John Q. American Citizen that he is, at home, directly affected by the way we do business abroad, he might start demanding more social justice from those who do the business, and the people of the world might be left in peace. If we don't get the myths, we don't get anything.

Joan is just an average person writing about the extra-ordinary situation facing the average citizen.

forest dollars, corporations have good economic reason to cut and run. It's more profitable to chop down the trees, sell them, and invest the money elsewhere. The whole process is forced on by the Annual Allowable Cut (AAC). Whenever someone suggests reducing the AAC, saving some wilderness, or even slowing down to carefully as-

sess our problems, someone else screams about the loss of jobs. This is a "red herring," as more jobs have been lost to mechanization alone than to any proposals to save the forests. If we are smart and slow down, some jobs will be lost. But if we continue with business as usual, the effect will be "no jobs on a dead planet" (graffiti). As a participant in

posals, the Valhalla report (1988), shows how job loss can be reduced by secondary manufacturing, better timber utilization, and improved silviculture practices. This analysis is applicable to "New Forestry," not just wilderness proposals. The International Wood Workers of America (IWA) is obviously very interested in jobs. In October 1989, they endorsed a detailed forest policy. In part it says, "We believe it is naive...to depend upon large international corporations to ensure jobs for the future." And, "We have to find means of earning our living that are fully consistent with the right of future generations to live full lives." Although corporations attempt to pit environmentalists against workers, it is clear that sustainability is in all people's interests. Sustainable economy and sustainable ecology can happen together. In fact, as ideals they cannot be separated, and together they might be called a "natural economy." In the midst of the call for a new view of the forests, there is the unresolved issue of native land claims. For many of us who support both issues, there is a problem: if

Sustainable economy and sustainable ecology can happen together. In fact, as ideals they cannot be separated, and together they might be called a "natural economy."

the B.C. Forest Resources Commission hearings put it: "Given community control, our town might choose to reduce the AAC by 10 percent per year for three years, rather than wait for the disastrous falldown." The phrase "sustainable development" excited many of us, but it is still inadequate as a solution. "The deteriorating biosphere suggests that human populations and the present scale of economic activity may already exceed global carrying capacity." (Rees, 1990) Is development as *growth* sustainable? True sustainability demands a radically different economy which fully recognizes the processes and limits of the biosphere. Ecological sustainability is the key to life as we know it, especially for individuals and small local companies who are living-in-place, and not just passing through. There is no plan that will definitely solve all our problems, but several trends give us hope that a healthy forest industry can exist while we save the forests, the life within, and ourselves. Community control is essential. Advisory boards go part way, but communities must have actual decision-making responsibilities for the forests in which they live and work. Otherwise, we have only "false democracy." It is inevitable that jobs will change, whether through "falldown" or sustainable practices. The economic impact of a modest wilderness pro-

natives log the forests as non-natives have for many years, the forest industry will continue to be non-sustainable. Much native logging has been done badly. Perhaps this is due to economic constraints on individual bands, lack of an adequate land base, global economics or simply natives taking up non-native ways. Whatever the reason, we know that, historically, natives have

had more respect and understanding for the ecology of the forests than non-natives. It is this traditional native way, of respect and fitting within nature, that we can support. An overarching ecological ethic will help us all work together for an ecologically-sustainable future. But the question remains, how do we get this broader ecological agreement? Within a "new forestry" picture, small will be beautiful.

Horse logging, woodlots and small business programs exist and, in general, they provide more jobs and do less damage to the forest than does corporate forestry. Even government, which is supposedly "us", can make more money from "small". Small business programs in 1989 paid twice as much as major corporations in stumpage fees per cubic meter (Forest Planning Canada, May-June 1990). Moreover, a truly sustainable economy/ecology will put less emphasis upon forestry. If indeed tourism and other activities such as agriculture and fishing lag well behind forestry as money-makers, we have further reason to re-examine our priorities. A mixed economy is more sustainable. The long-term inhabitants of B.C. are tired of boom-and-bust economies. Those who choose to live here, not just pass through, want a steady and ecologically-sustainable economy. Trees are more than timber. They are an integral part of all life and hence all economies. Water is similar, and though not yet adequately respected, we recognize its value for all life. Even in law it is established that nobody owns water. It is time for us to view our forest the same way: to see forest, not as possessions, but as a "borrowed resource" for use over the generations.

Jay Mussell is a member of the Yalakom Ecological Society's Forest Watch Committee. Reprinted with permission from The New Catalyst: A Quarterly Review of Western Regions, published by the Catalyst Education Society, Gabriola Island, British Columbia.

COHORT OF ONE

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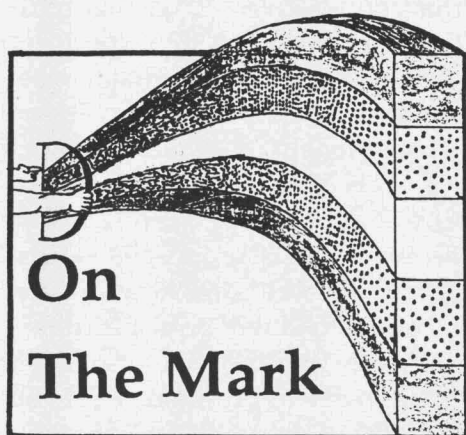
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Dave Jette

Last month, in discussing the political relevance of Marxism, we presented a particular view of it in opposition to more familiar interpretations of this ideological system. However, we were left with critical questions about the sort of socialist society which this view of Marxism would entail.

In particular, we asked to what extent democracy will flourish under socialism. How will the defeated capitalists be treated? What role is to be played by the "middle class"? Is there to be some sort of working-class vanguard party giving political leadership, and what will be its role, and how will it function, in the new society?

The present column will take up these questions, suggesting a vision of socialism in line with the view of Marxism presented last time. Again we have to emphasize that what we are formulating is only a particular Marxist vision of socialism, which may well be considered to be appropriate and useful by many social activists of both Marxist and non-Marxist political background. We are not suggesting that this is the Marxist vision of socialism.

DEMOCRACY UNDER SOCIALISM

As we explained last time, we judge progress in "building socialism" by the extent to which working people progressively grasp direct control over all aspects of their lives, both individually and collectively. This view is in opposition to the thesis of "classical Marxism", that the yardstick for socialist progress is increase in the level of production of material goods. (By "classical Marxism" we mean that interpretation of Marxism provided by the Soviet Union and its supporters, which we reject.)

Accordingly, socialist society must be profoundly democratic. People must have the right to create whatever organizations (political parties, trade unions, etc.) they deem appropriate to advancing their in-

A MARXIST VISION OF SOCIALISM

terests, and for these organizations to function independently of any "vanguard party". Conversely, the new socialist state has an obligation not to interfere with people's self-organization. Furthermore, people must have freedom of communication, of propagation of their views on whatever matters they consider to be of import. There must be public funding and control of major sections of the mass media, to enable a full range of political views to be expressed.

The new state will have to include some sort of balance of powers, such as with an independent judiciary. It is especially important that the repressive institutions of society (police, military) not function as political arms of whatever party or parties hold state power at the time. Some form of elected government will be required, of course, but the representation should be sectoral as well as geographic, to ensure that the interests of various groups in society are taken into account.

Since we envision a socialist society founded upon political democracy, we certainly accept the possibility that self-avowed socialists will be voted out of power. By this we don't mean the sort of thing that happened in Nicaragua, where the people were forced to give in to external imperialist pressure in order to "stop the pain"; as explained later, we by no means uphold the right of the capitalists to regain political control of society. But even if middle-class forces defeat the socialists in elections, the important thing is the continued influence of socialists in mass organizations and the prevention of the state repressive apparatus from hampering these organizations. The struggle to achieve the desired communist society will require very many years.

Finally, we must emphasize that socialist democracy includes individual liberties and rights *vis-a-vis* the government and society as a whole. This includes the rights to privacy, to assembly, to protest, to religious expression, to access to the mass media. It includes the right to differ publicly with commonly accepted norms, and indeed the ability to claim individual rights which would seem to be in opposition to the "common good". The German revolutionary Marxist Rosa Luxemburg made this point very well in her article "The Russian Revolution" in 1918:

Freedom only for the supporters of the government, only for the members of one party - however numerous they may be - is no freedom at all. Freedom is always and exclusively freedom for the one who thinks differently. Not because of any fanatical concept of "justice" but because all that is instructive, wholesome and purifying in political freedom depends

on this essential characteristic, and its effectiveness vanishes when "freedom" becomes a special privilege.

WHAT ABOUT THE CAPITALISTS?

The precondition for socialism is the removal of the capitalists from their political control of society, hopefully through some process of social transformation which avoids violence as much as possible. Much of the economic wealth of the capitalists will be expropriated (it having been expropriated by them from the working class in the first place), but they will presumably retain to some degree their personal wealth, and in any case they'll be around. (No, we aren't going to line the capitalists up against the wall and shoot them all, regardless of how appealing that prospect may seem!) So the question is, what political rights will the defeated capitalists have in the new socialist society?

There is a principle involved here, in dealing with this question. To put it bluntly, the capitalists are simply not to be allowed to regain political power. The class struggle is not a game, and the capitalists *as a class* are quite properly understood to be the main enemy of humanity. To allow the capitalists to regain political control of society would be to return to barbarism.

People must have the right to create whatever organizations (political parties, trade unions, etc.) they deem appropriate...

It will thus be necessary to restrict the political rights of the capitalists, specifically by not allowing them to organize to pursue their class interests. This restriction will be concentrated at the mass level (e.g., continued ownership of the mass media, or systematic propagation of their views), but it shouldn't prevent them from forming organizations simply to represent them in the new society (as opposed to contesting political power).

At the individual level, the capitalists should continue to enjoy political rights, such as suffrage. The point is to not allow them to use their wealth, their connections, their experience - as well as the ideological "chains of the past" - to play a major political role in the new society.

The key to preventing the capitalists from regaining political power is not their organizational suppression, but rather is making them irrelevant to political discourse (just as socialists are presently marginalized in the U.S.). A new value system must be created, and the present ideological hegemony of the capitalists must be replaced by the ideological hegemony of the working class. Just as capitalist de-

mocracy presents to the electorate only choices about how to maintain capitalism, so should socialist democracy offer various ways of moving toward the fully emancipated society of the future.

A "VANGUARD PARTY"?

The notion of a working-class vanguard party is associated with Lenin, who led such an organization in carrying out the Russian Revolution in 1917. The idea is that, through its scientific summation of practice, its theoretical understanding of social development, and its organizational strength, the vanguard party is able to give political, ideological, and organizational leadership to the masses' struggle for self-liberation. By "vanguard" is meant that this party is composed of the most politically advanced workers (along with "revolutionary intellectuals who have cast their lot in with the working class").

A working-class vanguard party is supposed to be organized according to the principles of *democratic centralism*. What this means basically is that the organization arrives at decisions about its work and functioning in a democratic way after full discussion, but that decisions, once taken, must be carried out by everyone ("centralism"). Such an organization also takes whatever measures may be necessary to protect the security of itself and its members, such as maintaining anonymity in order to protect a member's job, and it itself decides who is qualified to join and remain in the organization. (You

can't just walk off the street and join a vanguard party, even if you wanted to!)

As we have pointed out in previous columns, the experience of "working-class vanguard parties" has generally been overwhelmingly negative in building the sort of socialist society which we envision. Such organizations have indeed led revolutions overthrowing capitalism (and often, as well, domination of their country by foreign imperialism), but they have also established one-party states (with themselves as the "one-party") exerting totalitarian control over everyone (in the interests of the coordinator class, as we have previously argued). We examined such a monstrous perversion of socialist ideals in last March's column on what happened in the Soviet Union, and we should certainly consider the whole vanguard-party concept to be seriously called into question, given such experiences.

I've already alienated at least some Marxists with my particular interpretation of Marxism. (See, for example, Milton Poulos's letter in the last issue of *WiP*, in which he explains that "the capitalists have nothing to fear from Dave Jette".

"If pizza is an art
Jo Mamas has the brushes"

"Loving oneself in Olympia"
Sept. 21, 1987, CPJ

Jo Mamas

120 N. PEAR OLYMPIA (206) 943-9849

No doubt this will be reassuring to said capitalists, already quaking in their boots at the prospect of the masses being aroused by my incisive columns to overthrow their illegitimate rule!) So I may as well alienate a bunch more people, by coming down in support of the vanguard party!

Let me therefore suggest the necessity for such a "working-class vanguard party", for exactly the same reasons given at the beginning of this section, and functioning under democratic centralism as outlined above. What is absolutely necessary to reject, however, is the claimed *uniqueness* of such an organization. It cannot have any special rights not available to other political organizations, and of course the one-party state is out of the question.

Thus we specifically reject the notion of the one-party state, in which any political organization arrogates to itself the right to decide what is best for society. Such a view fundamentally contradicts that of the socialist period as being the time when people progressively take direct control over all aspects of their lives. Rather, any working-class vanguard party (and there may possibly be several such organizations) should have exactly the same rights and privileges as any other political party - it will lead (only) because of its correct politics, accepted by people after full and open debate.

While such an organization strives to give the most politically advanced leadership possible, it respects the right of people to form whatever political organizations they deem necessary to advance their own interests. However, an exception to this rule concerns what are referred to as "hate groups", whose object is to promote repression of the rights and well-being of particular groups of people. Regardless of the mass base which organizations such as the Ku Klux Klan may have, the "vanguard party" would *not* respect the right to build such organizations, and it should actively seek to minimize their influence. (The main form of struggle with such backward ideology involves open debate and exposure, systematically and relentlessly carried out.)

Such, for better or worse, is a Marxist vision of socialism consistent with the particular interpretation of Marxism presented in last month's column. We have been assuming all along, of course, that there is good reason to replace capitalism with socialism. We shall get into this question in some detail next month, hearing from that noted socialist, Albert Einstein. (You didn't know that Einstein was a socialist? Perhaps you've been reading the wrong newspaper! Be sure to subscribe now to *Works in Progress* if you haven't already, and you surely won't go wrong!)

Dave, a regular columnist for Works In Progress is a member of the National Coalition for Independent Political Action.



Ron Jacobs

"There are two things which should not be left in the hands of professionals and those are music and politics." - Michelle Shocked, at Bumbershoot, 1990

After a week of massive demonstrations by church and pacifist groups, as well as the Vietnam Veterans Against the War, Mayday, 1971, dawned with a

We can begin by recognizing that war is part and parcel of the corporate system and to oppose war means to work daily for peace.

crowd of more than 50,000 camped out in West Potomac Park in Washington, D.C.. Since May 1 was a Saturday, the weekend was spent coordinating actions for the following week, setting up communications - including a clandestine AM radio station - and partying to the never ending rock music provided free by a multitude of D.C. area and national rock groups. On Sunday morning, after an all night concert, the police ordered those in the encampment to move. Some chose to stay and, after a couple of hours passed, the police moved in and made the first of the week's 12,000 arrests.

At dawn Monday, May 3, 1971, thousands of activists began blocking streets leading to government offices, using their bodies, trash cans, junked cars, park benches, and whatever else they could find. Their goal was to stop government operations until the government stopped the war. The police and other law enforcement types, under direct orders from Attorney General Mitchell, used liberal amounts of tear gas and arrested whomever they could catch. When police arrived to arrest a group of people, most would scatter and block the next intersection. Despite later public announcements where officials denied the success of Mayday, it was only through mass arrests that traffic moved towards government offices. Even then, it took more than half the work day for police to clear the streets that Monday. The protestors came back every day for a week.

In 1971 such a massive direct action was possible in part because of the existence of the antiwar/antiracism culture of resistance.

The Merry Month of Mayday

What began as two separate entities - the counterculture and the new left - evolved into one. After close to seven years of public resistance to the corporate war against the Vietnamese people a large radical culture and community existed. When word went out through the underground media about national actions, the community responded. With the common understanding our culture provided, small groups were able to make their own plans and show up, ready to oppose the state en masse.

With the exception of the radical and separatist elements of the women and gay communities the cultural unity of the sixties no longer exists. Even the rap and punk cul-

we sought to end. Even the underground press depended on record companies for their ad revenues. These very same record companies also profited immensely from the weapons of the Vietnam war.

The war against Iraq saw the U.S. high tech death star weaponry of star wars fight the Iraqi equivalent of the trench warriors of World War 1. In the same vein, the present communicative capabilities of our movement are outmoded. Although the role of the printed word is not to be underestimated (I love it, myself) we need to be willing and able to utilize the incredible telecommunications advances of the last twenty years. While we are posterizing telephone poles (only to have the posters ripped down by police and right wing citizens), the corporate and government media is telling lies and, even more insidiously, creating the boundaries of political and social discourse to serve the needs of its class. We need cable tv access on a grand scale just like we need radio and cinematic access. In this land of money, such access will only happen through bold and creative collective action.

In these days of technological control and instant war it is not possible to build a political and cultural movement after such a war begins. We must do so now. We can begin by recognizing that war is part and parcel of the corporate system and to oppose war means to work daily for peace. Army generals fresh from the latest imperial storm shouldn't be throwing the first pitch on baseball's opening day, as recently occurred in Seattle. Instead, a baseball loving worker and activist should have the honors. To work daily for peace is to lay bare through our art, music, writing, and lives, the realities of the warfare state. And transform them.

The Olympia Movement for Justice and Peace is sponsoring a Disarm the Forces Day and Anti-War Fair Saturday, May 25, 1991, from 12 noon until 5 pm or so in Sylvester Park in Olympia. There will be music, speakers, a potluck picnic, literature tables, Theatre, children's fun, and more. Come on down and bring your family and friends. See ya'.

Ron is a peace activist and a regular columnist for Works In Progress.



AMERICAN LITTORAL SOCIETY

PO Box 6048 Olympia, WA 98502

Bruce Fortune
Regional Director

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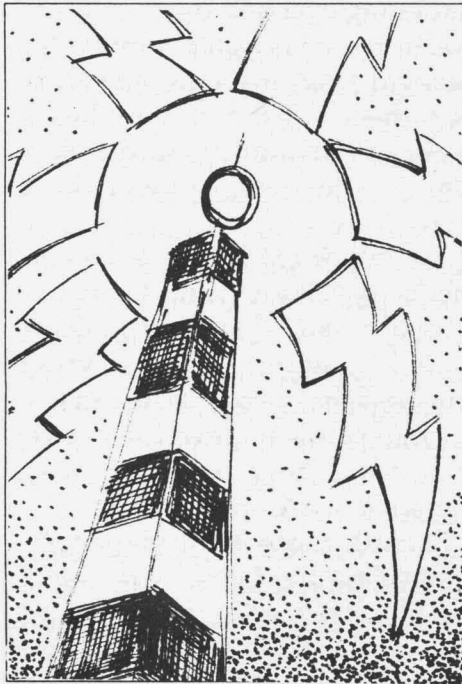
Call for memberships and volunteer opportunities.

Lease the Airwaves, Socialize the Rent

Meta Heller

The electromagnetic spectrum, airwaves of various frequencies, are a valuable public resource worth hundreds of billions of dollars. Yet they are given away, profiting those who receive allocations rather than the Federal treasury.

Users of the spectrum are television and radio broadcasters, amateur and CB radio, police and medi-



cal emergency communication systems, cellular telephones, satellite broadcasters including telephone companies, and users of remote control devices. The spectrum has gotten crowded. Congress is studying what should be done.

The spectrum's value should benefit every one. Lease portions of the airwaves to highest bidders for a designated period of time (collect the rent) and the Feds would have some money for things that we want, such as low-income housing, national health insurance, enforcing clean air/water acts, parks and recreation, Hanford cleanup, etc.

In the past, assignments of spectrum have been made by hearings or by lotteries. The recipients pay nothing, yet they can sell their assignments to someone else, making an unearned profit.

Some quotes from *Business Week*, 7/23/90, make the point:

"FCC Chairman Alfred Sikes: 'We have probably not focused sufficiently on the spectrum as an important national asset in the past, and we're going to have to change that.'"

"Henry Geller, a former National Telecommunications and Information Agency (NITA) administrator, calls the give-away of spectrum 'a national disgrace', and says 'it's as if you stood in front of the FCC and burned hundreds of millions of dollars.'"

"Television and radio broadcasters have grown enormously rich from their slivers of the electromagnetic spectrum. When a TV station is sold these days, the value of its FCC license can represent up to 60% of its value - more than all the cameras and anchormen com-

bined."

In March, Harriet Stimpson Bullitt and her sister, Patsy Bullitt Collins, announced the sale of Seattle's KING Broadcasting Company's TV stations and cable networks. The deal did not include the firm's six radio stations or mobile TV production company. Though the price was undisclosed, industry analysts had estimated KING Broadcasting would sell from \$425 million to \$500 million.

An AP story carried by *The Olympian*, 3/2/91, said, "In announcing KING would be for sale last August, Collins said the asking price would be more than \$500 million . . . The television and cable operations comprise about 85 percent of the company."

A joint venture of The Providence Journal Company (a privately held newspaper in Providence, R.I.) and the investment firm of Kelso and Company, Inc. made the purchase of six television stations and cable TV networks with 212,000 subscribers.

"We waited a long time. We think it's a fair price," Collins said.

Common Ground U.S.A., a national Georgist organization, and the Washington State Georgist Association deplore spectrum giveaways. Common Ground has testi-

fied before the FCC and congressional committees. Georgists nationwide are writing letters to members of Congress.

During 1990, NTIA, part of the Commerce Department, conducted research on how best to allocate spectrum. Its report, published in February, supported most Georgist proposals. The Feds are preparing to allocate 200 megahertz of spectrum (an enormous value, 10 times the entire FM radio band) into the private sector during the next 15 years.

H.R. 531, called the "Emerging Telecommunications technology

spectrum, where a rich company buys up all the spectrum it can and forces smaller companies out of business.

"Our point is that such 'warehousing' is already occurring in the private market. We can stop warehousing by auctioning leases that will expire periodically, so there will always be spectrum available. Moreover, leases are cheaper than outright ownership and so the prices paid are lower-- so smaller companies will be able to compete with bigger ones. Our main goal for right now is to make sure our government, not private speculators, will

"Henry Geller, a former National Telecommunications and Information Agency (NITA) administrator, calls the give-away of spectrum 'a national disgrace', and says 'it's as if you stood in front of the FCC and burned hundreds of millions of dollars.'"

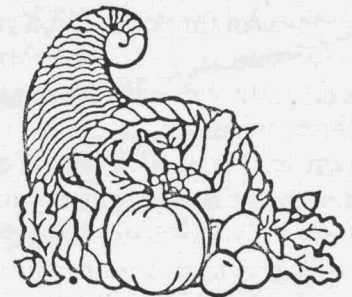
Act of 1991", is now before the Subcommittee on Telecommunications and Finance. The Bush administration supports it. However, H.R. 531 needs to include competitive bidding as part of the process.

According to Common Ground, some of the members of the Subcommittee are worried that letting the auctioning of leases for spectrum will lead to "warehousing" of

receive the value of spectrum."

Our country's past is replete with give-aways of land, of water rights, mineral rights-- now electromagnetic spectrum. We must tell Congress people will no longer tolerate the give-away of special privileges!

Meta is a member of the Thurston County Rainbow Coalition.



The Solution To The Housing Crisis

Marvin Sallaird

We do not need a massive infusion of money to provide a solution to the HOUSING CRISIS. In order to solve the problem of affordable housing we need to start with an understanding of the science of political economy followed by a change in the Washington State Constitution. It must allow us to tax the value of land property at a different rate than we tax the value of property in homes, buildings and improvements.

The science of political economy teaches that a tax on the community-created rental-value of land has a quite different effect on the economy from that of a tax on the value of homes and buildings and improvements. In order to adjust to the effects of a higher tax on homes, there must be a cutback in construction of homes.

However, a higher tax on the rental-value of land makes it more difficult to hold valuable land out of use, or in underdeveloped use, while waiting for inflated land-prices. This inflation allows the landlord to sell his land at a large unearned profit.

The developers, who buy the

land at an inflated price, cannot afford to build affordable housing for low-income families. But, the landlord with the large unearned profit can afford to go out and buy a new home without any problem. Developers who build rental-units must,

... poor people must become homeless because inflated land-prices make homes unaffordable for them.

also, start out with inflated land-prices, and build units which a low-income family cannot afford to rent.

If our State Constitution were changed to allow land and buildings to be taxed at different tax rates, we could untax all construction, and we could tax the rental-value of land so as to provide all of the revenue required. This would lower the total tax on residential property, and would act as a tax rebate on all construction so as to encourage the construction of all homes, buildings

and improvements. At the same time we could tax land-rent at a level that would prevent land speculation and land-price inflation.

Landlords could no longer afford to hold valuable land out of use, and off the market, until land-price inflation allowed them to sell their land at a price many times greater than they paid for it. Profiting from land-price inflation lets them afford to go out and buy houses at inflated prices. But, poor people must become homeless because inflated land-prices make homes unaffordable for them.

All of the other attempts to solve the HOUSING CRISIS require taxes which raise prices, and discourage construction and production, and aggravate our economic problems. Let us have an initiative to let us change the real estate property tax in order to allow a solution to the HOUSING CRISIS without spending taxpayers money to do it.

Do not let people use our land without paying us the rent. Let us make this our land; and our government, of the people, by the people, and for the people.

Marvin, a Georgist is a regular columnist for WIP.

Pacific Northwest Workers Heritage Festival

Pat Holm

"Our life is more than our work/ And our work is more than our jobs." Charles King

About a 100 U.S. and Canadian artists and occasional artists got together for the Pacific Northwest Workers Heritage Festival at Fort Worden in Port Townsend April 5-7. The weekend included labor songs, poetry and dance.

People often ask me, "What is labor art? Labor songs and poems are not abstract or difficult to understand. They have meaning. They sing about work experiences: of the work we do, getting to work, getting off work, being without work, and also our relations with each other. Labor Art concerns more how we connect with others, promises soli-

arity and says "you are not alone." It is optimistic, links us to each other and ties us to the concerns of the whole society. Instead of singing about "you" or "me" in isolation, these songs unite us in the struggle of all working people.

Kirsten Emmott, for example, is an M.D., a wife and mother in Vancouver B.C. She says about her poetry, "the powerful energy of women giving birth, the distinctive personalities of my patients, and the cycles of my domestic life find expression in poems.

Another poet writes about moving mounds of diapers, the size of buildings, with a forklift at a Vancouver landfill where he works.

I was delighted at a dance about the Mideast war by a mature woman from Victoria. I had no idea a story could be told so clearly through the

medium of dance. She showed us how she at first averted her eyes from the war, later saw and was horrified by it and later found her power to speak out against it.

Big names in the labor art circle were there. The most famous was Earl Robinson, who wrote the most widely sung of all labor songs, "Joe Hill", in 1938. Joe Hill was a Wob-

also made me feel like maybe we can make a difference on this Planet Earth. Remember "Black & White"? Three Dog Night sang it and made it famous. "The ink is black, the page is white, together we learn to read and write." Earl wrote that in 1955 during the Korean War when white soldiers still asked for white blood plasma rather than black blood

The goal of labor art is to . . . celebrate the contributions workers have made to our culture.

bly, a member of the International Workers of the World (IWW), and was executed by a firing squad at the Utah State Penitentiary at age of thirty-three. He said the famous line, "Don't waste any time in mourning, Organize". Earl is 80 years young and still singing and composing new songs. His most recent is called, "Planet Earth Real Estate Company." His songs are fun and made me laugh a lot. He

plasma. The first experiments were done at that time that showed there was no difference. So he and a friend got together and wrote a song that I sang over and over while active in the civil rights movement. Earl was a real inspiration to all of us present. A film is now being made about him in Seattle and filming was being done at Fort Worden.

Another highlight of the weekend was Elise Bryant from the Michigan Labor Center who told us worker's stories and led a workshop on storytelling. Being in her workshop was a powerful experience, and I hope to get a group started here in Olympia soon.

These dedicated professional artists stayed and listened to lesser known artists all week-end and shared their trade secrets with us. Labor Art has a different goal than mainstream art. The goal of labor art is to share experiences, cheer on striking workers who are trying to make the workplace more humane, and celebrate the contributions workers have made to our culture. Labor art offers an optimistic vision of a post-capitalist sustainable future for Planet Earth.

The songwriting workshop wrote a song to the tune of "Joy to the World." I think you'll enjoy singing it.

Let the Earth Live On

Oil for the world
The war's been won.
And we're still No. 1
Let everyone rejoice.
The West has made its choice.
We're patriots one and all.
Let's all drive to the mall.
Let's all, let's all drive to the mall.

Blood for the oil,
Our price is cheap.
Because the blood's not ours.
To build a new world order,
We marched across the border.
A thousand points of light.
A thousand points of light.
The oil, the oil is burning bright.

Oil for the world--
Is this our way?
Or what we really need?
We need some new resources
From wind and solar forces.
So let the sun shine on.
So let the wind blow strong.
So let, so let the earth live on.

It was hard to decide which song or poem or story was the best one, each one was an inspiration and a celebration of working people.

Pat is a WIP board member.

Book Review

Back To The Future With Monty

Sylvia Smith

Cohort of One: A memoir of an academic in short, short stories.

Joel B. Montague, Jr.

Frontier Publishing

250 pages price, 12.75.

When I lived with my parents in the foothills of Mount Rainier, my Aunt Vera came to visit on one dark winter's day. As the fire roared in the massive stone fireplace and the rain pounded on the roof above, my mother and her sister sat talking in the front room, talking of the days on the farm when they were small. Their voices were low and gently rocked with the sing-song nature of their mother's Norwegian voice. Words were spoken slowly with many thought filled pauses and I sat nearby, listening.

When I became old enough to have stories of my own I discovered the value of that afternoon. Those two women not only provided me with entertainment, they showed me their history, the events they witnessed and the ways in which they reacted. They taught me in the most intimate manner who they were.

It is this same style of sharing personal history that is one of the best qualities of Joel Montague's *Cohort of One*. I can well imagine the family sitting around the kitchen table, riding in the car, or waiting in the doctor's office listening to one of these tales, the favorites well worn on his tongue. The time in the CCC when the truck went out of control down a steep hills and the men were yelling in the back of the truck; the stories of the men coming back from World War II; the evening he attended a KKK meeting and was singled out as a "devil's angel".

Several of the stories that I most enjoyed cover his college days during the Great Depression. As with many other people who attended school during this period, he worked

American Activities Committees nor his position at WSU threatened, his career was hampered by FBI interference preventing him from receiving a Fulbright award first in 1953 and again 1962. (At the back of the book an appendix of government documents give evidence of systemic injustice at a personal level.)

The philosophy I used while reading this book was "hands off". This was not my life nor my experiences and I was born and raised during a different era. Mr. Montague's stories over all were interesting, amusing and ones that I gladly accept, in the spirit of a phrase on the cover of *MS Magazine* (Jan/Feb issue), in "learning from each other's lives." On occasion though I had difficulty with some of the situations described by Mr. Montague. While I choose to consider them as part of this country's

Joel Montague, along with many other Americans, suffered at the hands of political extremists during the Cold War ...his career was hampered by FBI interference preventing him from receiving a Fulbright award first in 1953 and again 1962.

for his board and room. It was a difficult time just working for basic needs without attending college full time. "Our gratification lay in the future. Looking forward to graduation and hopefully employment, we could put up with almost anything, even outright exploitation." And according to Mr. Montague, that they certainly did.

In 1938, Monty became employed by the Works Progress Administration (WPA) as a teacher in the Adult Education Program. This government program that hired the unemployed was as popular among the general public as welfare is today. A

well known joke that claimed WPA actually stood for "We Poke Along" makes it easier for those of us born in later years to understand how difficult it was for him to apply for a position.

"That phrase, 'certified as indigent' kept running through my mind. Indigent? Well, I have no job and practically no money. I guess I am indigent. But it sounds so—bad, so derogatory. " Despite his indigence, WPA turns out to be a pleasant experience for him because of the variety of people he was to meet and the beautiful surroundings of the Rocky Mountain National Park. "I was ready for change, and as the snows came and the checker games lasted longer into the night, I got to know them all—and like them all."

It must be mentioned that Joel Montague, along with many other Americans, suffered at the hands of political extremists during the Cold War. Though never called to testify before the Canwell or House Un-

and Mr. Montague's past, I think it is important not to honor them but to recognize their presence. I am sure there is no one person who has only stories that are pleasant and morally beyond reproach, and yet, one might wish for more reflection.

I think too often this culture gives weight to views on distant situations. Our history books give the absolute evil of Adolf Hitler and the pristine goodness of George Washington and our columnists spend much too much time writing about what they do not personally experience. It's nice to switch pace, to hear an intimate voice.

COMMUNITY/CULTURAL CENTER PROPOSAL

Not everyone hanging out in downtown Olympia has money to spend. There is need for a place people can come to and go from, to meet, read, eat, share ideas, display artwork, perform music, etc. without the pressures of consumerism. There is no such available atmosphere in which a limited amount of time spent does not require the purchase of at least a cup of coffee.

Students, commuters, youth, and people without homes often need a dry, warm, comfortable place to spend anywhere from an hour to all day. This community of people is growing and includes individuals of various lifestyles. A cultural center created and organized by those who use it, meeting the needs and interests of the evolving community, is a necessary solution to economic discrimination which demands spending to occupy premises currently popular as hangouts. It is the opportunity for an open door, with no expectations beyond respect for the center and its participants.

The direction, emphasis, and feel of

(Schools, continued)

from our budget next year even in the best of the three budgets. Kids were playing in the streets like any weekend yet it was quiet and subdued. There was very little activity because most parents were at work. The schools we passed were quiet, no baseball or soccer or any activity.

By 12:45 I was at the Lacey Library for a quick summary of the door hanging experience with our staff. We discussed why some staff didn't show up and participate. Were we unified without our whole staff there? Some resentment was expressed towards one who did not show or voice much interest in the strike yet voted for it. An on-going issue and a justified fear among strike leaders is why, if the strike goes on, will people relieve their stress by playing golf? Seems like a silly concern yet real if we go on and there is no resolution.

this space would be organically created and re-created by the needs and interests of those taking an active role. We can guess at what would work, and begin with a few specifics to evolve within the walls of an available space for people to relax and empower themselves and each other socially, creatively, and politically, in a supportive, drug and alcohol free center serving varied interests and age groups.

For many people of Olympia this will not be a luxury. The Salvation Army and the single men's overflow shelters are open only at night, as is the Bread & Roses overflow shelter for women and families. The need for a daytime drop-in center is immediate. The proposed cultural center would not necessarily operate in conjunction with any of these shelters, or as a contact or outlet to social services networks. Such drop-ins, proposed or existent, do not meet the needs of people seeking empowerment through an alternative lifestyle, or the information and support for affecting the social services system through grass roots organizing. This is an opportunity for people of diverse backgrounds to share ideas and expression, and to create an environment not limited or defined by supply and demand.

Specifics and possibilities: a comfortable atmosphere; many comfortable chairs and couches; a library of alternative resources, and more...; space to create and display art; free public performances—music, drama, poetry readings, etc.; free coffee, tea, juice, etc.; daily potluck meal—free or donation; laundry facilities; skill sharing workshops; tools and assistance for bicycle repair; tutoring; childcare; printing press.

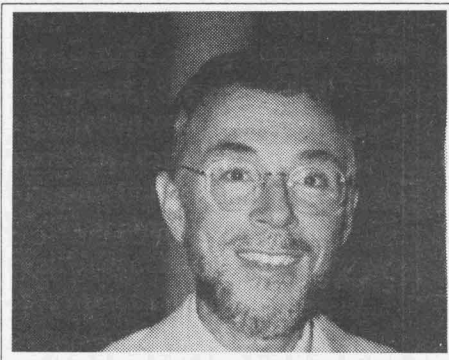
These are only the ideas of a few people; a beginning would be just using our space to offer coffee, tea, juice, whatever to anyone interested in being there to discuss, plan, participate in the center's future and focus.

For more information contact: Lisa Kline 943-8123 Leanne Roberts 956-0789 Mark Dooley 357-6835

Important Meeting for all

The Thurston County Rainbow Coalition is holding its Third Annual Meeting on Saturday, May 4th from 10:00 am to 3:00 pm at the Thurston County Courthouse. Registration begins at 9:30 am. The theme for the event is: *Turning Our Priorities Around: Working for Jobs, Peace, Justice and a Healthy Environment.*

The keynote speaker for the meeting is Stephen Barlow, a former Intelligence Research Analyst for the Pentagon during the Vietnam war, who will discuss non-violent social change from his perspective as a peace activist working for disarmament and military conversion. He has a M.A. in International Relations from Georgetown. He is involved with F.O.R. and SANE/FREEZE in Seattle.



The other main activity will be a panel discussion with local activists such as Curt Pavola, Katurah Brown of HOMES FIRST!, Bill Frank of the Northwest Indian Fisheries Commission, Sandy Nelson a union activist in Tacoma, Phil Anderson of the Olympia Community Center, and....? The speakers will answer two questions, and the rest of the discussion will be open to questions from the audience. The questions are: What ties all of us (those of working for peace, social and economic justice, etc.) together? What keeps us apart? As you can see,

audience participation and dialogue is encouraged.

Also featured on Saturday will be the election of new officers and perhaps the adoption of a new operating structure for the Thurston County Rainbow Coalition. The event itself is FREE. There will be a vegetarian and non-vegetarian lunch offered for \$5. Child care is available.

Other groups and organizations are invited to display materials at our meeting. If you interested in displaying material or being involved in the meeting please call Dan McGrady at 943-0990.

The format is as follows:

9:30am Registration

10:00-10:30 Introductions

10:30-11:30 Keynote Speaker—

Stephen Barlow

11:30 Audience Response and Questions

12:00 Lunch

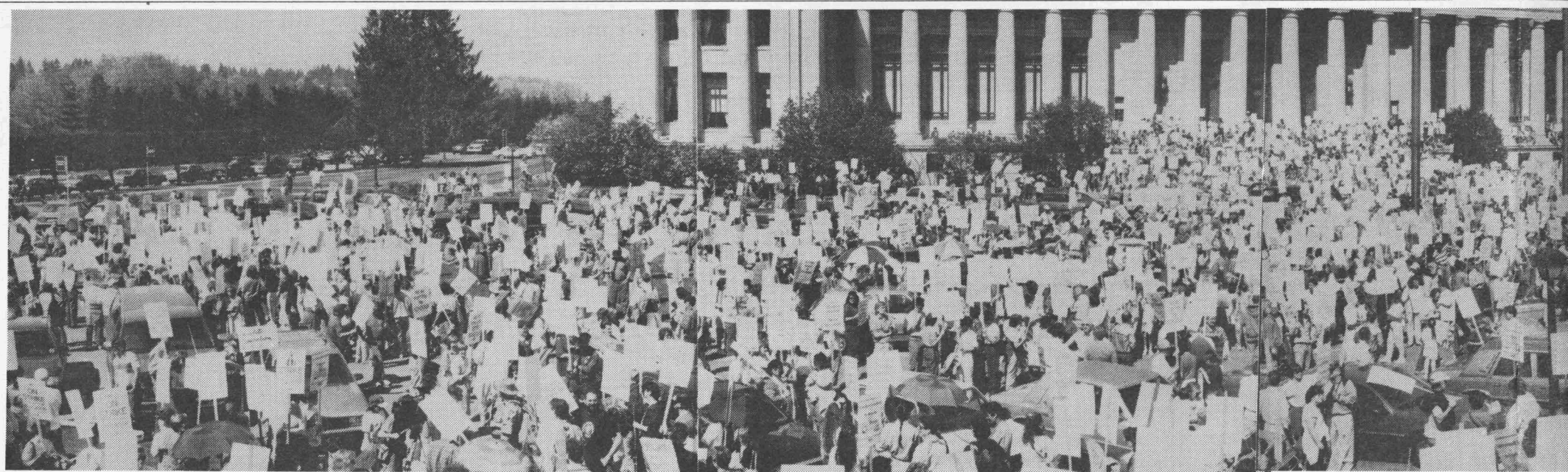
12:30 Elections for T.C.R.C. Officers

1:00 Panel Forum

2:30 Summary Speaker To Wrap Up Meeting

3:00 Adjournment

If you have electric typewriters that you no longer need, please consider donating them to North Thurston High School. Mrs. Jones, a Special Services vocational teacher, begs and borrows typewriters from various parts of the school each day at the beginning of her Keyboard class in third period. The class last year was taught on computers and she would prefer to do so again. However, this year there are far more students than computers. Those interested in donating an electric typewriter, please contact Mrs. Helen Jones, evenings at 491-8477. Hey, it's tax deductible!



We finished by talking about tomorrow. We are off until a rally at 2:00. What are we supposed to do all morning—play golf? Well, I'm going to the Capital and do what strikers do: picket, walk, sing songs and carry on. I want this strike to end fast and get back to work.

I stayed another 2 hours working with various students who came by for help. Most came just to talk, but as this strike lengthens, Seniors will get frantic to get their classes done. They then will beg for work and

assurances of our getting back to work. I can't help them with this. We probably will go to school through the beginning of July.

I pride myself in not bringing my job home with me. I don't bring homework home, I don't try to bring kid issues home. I want to play with my daughters, be attentive to my wife and relax at home. But have I mastered strike stress? OH, baby! No! I am extremely argumentative with my wife and short with both my daughters. "Demons from Hell"

descended upon me and my evening was stressful. My pins and needles approach to all issues is not productive and it takes a long time to sort my issues out. I easily resort to blaming anyone for issues instead of listening and not reacting.

I am now more proud of our teachers, action. It was wonderful to be with our staff eating muffins and supporting our issues with the public. I am not understanding the legislature's posture of refusal to fund education properly. We have

dealt with this attitude for 10 years since I have been in education, and I am ready to voice what I think needs to happen. This piece is for *Works in Progress* and clearly my emotions are in progress and not convinced about this action. Being proactive in many of my stances it is hard to justify a reactive strike. I would like to see a special session that addresses funding in education.